THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. I. JANUARY, 1850. No. 1

To the Christian Public.

As this number of our Periodical is not only the first of a New Volume, but the first of a New Series, it is proper to say a few words to the Christian Public, and especially to the Friends and Patrons of the Society, on this occasion.

It was announced to the friends of the American Protestant Society and the Foreign Evangelical Society, shortly after their fusion into the American and Foreign Christian Union, that the "*American Protestant*," and the "*Quarterly Paper*," which had been the organs of those Societies, would, at the end of the then current year, (1849), be merged in a new Periodical, which should advocate the claims and record the progress of the New Society. The Executive Committee have the pleasure to state to the supporters of the Society and to the Christian Public at large, that the proposed arrangement has been completed, and that the present number is issued in conformity with it.

The Committee have concluded to call their new Periodical THE AMERICAN AND FOREIGN CHRISTIAN UNION, the name which the Society itself bears—believing that, though somewhat longer than is entirely convenient, it is eminently appropriate.

As to the plan on which it is proposed to conduct this Periodical, it is proper that a few words should be said by way of introduction.

First.—It is intended to make THE AMERICAN AND FOREIGN CHRISTIAN UNION correspond, in all respects, to the sphere of this Society, which aims at promoting a pure Christianity amongst those, at home and abroad, who know only a corrupted one, and especially that which is called PAPAL.

Second.—In doing this, ample details will be given of the labors of the Society, both in our own country and in foreign lands, so far as can be done with a due regard to prudence. Many pages of every number will be devoted to what concerns the operations of the Society, and the progress of the great and peculiar work which it has undertaken to prosecute.

Third.—The operations of kindred societies, both in this country and in Europe, will be as fully reported as the size of this Periodical will permit. The attempt will be made to record in its pages, in as brief terms as possible, all the labors of all other Societies, at home and abroad, which are endeavor-

ing to diffuse the Truth among the Papal portions of mankind, as well as among those amid which other forms of corrupted Christianity prevail. In this way we hope to give to the readers of this Magazine a distinct and definite knowledge of what is doing to extend the domain of the true Gospel in the world.

Fourth.—As far as the limits of this Periodical will permit, articles of moderate length, that may be well calculated to enlighten its readers respecting the nature and position of Romanism, and other forms of error which have usurped the place of "The Truth as it is in Jesus," shall appear in it from time to time. We hope to do much in this way to disseminate correct views of the great work which the Society aims at accomplishing, and to confirm the faith of those who hold the truth. The materials are abundant for rendering the pages which shall be consecrated to this subject both interesting and profitable. We shall not fail to report the efforts of Rome to propagate her delusions both amongst ourselves and in other lands.

Fifth.—Under the head of "NOTICES OF OTHER SOCIETIES" we shall give many brief accounts of what is doing by other organizations, at home and abroad, to advance the Kingdom of GOD in the world. As "the field is the world," and the work is *one* in its nature and its objects, although the means of its accomplishment are not the same in all its departments, it will be encouraging to see what is doing in other portions of this great field. Nor will it be difficult to show the bearing which the progress of the Gospel, in any and in every part of Christendom, and even of the world entire, must have upon the work in which this Society is engaged, as well as upon every other.

Sixth.—As *The American and Foreign Christian Union* has, among its friends and patrons, followers of Christ of almost every Evangelical branch of the true Church in this land, and, as its very name would seem to demand it, we shall often give in the pages of this Periodical articles designed to promote Christian Union—the spirit of brotherly love among all the children of GOD, to what branch so ever of the true Church they may belong. The *times* as well as our *work* require this. It will not only give us real pleasure to record the progress, and make known the prosperity of all denominations of Christians who hold the saving doctrines of the Gospel, but we shall hold ourselves ever ready to lend what aid we can to the promotion of the communion and fellowship of Saints, which it is both a duty and a glorious privilege to maintain and enjoy. It will be the constant aim of the conductors of this work to edit it in the spirit of the blessed Apostolic injunction: "*Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.*"—Rom. 14 : 19.

Seventh.—As the progress of Evangelical Religion in the Protestant world is most intimately connected with the diffusion of it in lands only nominally Christian, and especially in those that are Papal, from their con-

tiguity, in many cases, to Protestant countries, and the relations which subsist between them, we shall give brief notices of the various branches of the Protestant church at home and abroad,—their history, their present state, their efforts to advance the *common* cause of their blessed Saviour and Head, and whatever promotes or hinders their best interests. We hope in this way to make this Magazine embody a vast amount of historical and statistical information relating to all the Protestant denominations, in a form as condensed as possible, that will be appreciated by all our readers, and by none more than by ministers of the Gospel.

Eighth.—As a monthly magazine, or any other journal which is the organ of a Society and is exclusively devoted to one class of subjects, must necessarily suffer, in point of interest, from want of variety, we propose, under the head of "Miscellaneous Matters," to give many short articles, more or less bearing on the objects of the Society, and all having a tendency to do good by the dissemination of valuable information.

Ninth.—We hope to be able to devote a page or two of each number to very brief notices and criticisms of books, especially of such as relate, directly or indirectly, to the objects which the Society aims at prosecuting.

Tenth.—And finally, the last two or three pages of every number of this Magazine, immediately preceding the Treasurer's Monthly Report of the Receipts of the Society, shall contain a Review of Public Affairs,—Domestic and Foreign. This review will, of necessity, be brief and comprehensive. It is our desire, and our intention, to make this monthly survey of the chief events in the political world, in the spirit of true Christianity. It shall be our aim to show the moral bearing of the political occurrences and movements of our day, and their influence upon the interests of the kingdom of Christ. We wish to enable our readers to see the Hand of God in the important changes which are taking place in the social, civil, and political conditions of the human race, and especially in the stupendous revolutions which are destined to characterize the Times in which we live. It shall be our fixed and paramount object to consider all these subjects from a Christian point of view, and to ascertain whether they may furnish any answer to that which must ever be the most interesting of all inquiries until the "Son of Man" shall come in His Glory: "*Watchman, what of the night?*"

We must add a few words on the size and style of our new Magazine. The Committee have resolved to enlarge the work from *thirty-two* to *forty-eight* pages, making a volume, at the end of the year, of 576 pages. In addition to this, the pages of the work are to be increased in width and length, the work is to be printed on better paper, its whole appearance made more tasteful and agreeable; and all this to be done without increasing the price—One Dollar per annum! It will be, if we are not mistaken, the cheapest of all the religious periodicals in our land, and we trust that it will be one of the most useful. It is possible that the increased size of the work and the

improved quality of the paper upon which it is printed, will occasion a slight increase in the postage of the copies sent by mail; but we trust that our subscribers will find themselves fully indemnified for this in the increased value of the publication. We shall continue to give appropriate illustrations, but we dare not promise, unless our subscription list becomes very large, more than one each alternate month. We are compelled, however, to say that we cannot publish a work of the size and quality proposed, without loss to the Society, unless we have a large subscription list. We must, therefore, beg our friends and patrons to do all that they can to aid us in inducing those over whom they have any influence to take our Magazine. Well directed and well sustained exertion on their part would soon double the number of subscribers with which we begin, which, we desire to say with gratitude to God, is highly encouraging. To engage Pastors and others to aid us in this matter, the Committee make most liberal proposals, which the reader will find stated on the cover of the present number.

There is one request which the Committee are compelled to make—it is the prompt payment of subscriptions, and if possible *in advance*. If all who may take this work would punctually pay for it, the Society would be most effectively aided in their attempts to make it a most important means of doing good. We would *beg* every subscriber to see to it, that his subscription be regularly, faithfully, and promptly paid. It is to be deplored that our religious societies so often lose large sums from the want of *punctuality* and (shall we say it?) *honesty*, even on the part of many who receive the periodicals which they issue. This ought not so to be.

Wherever it is practicable, this work shall be sent in packages, so that the subscribers may be spared the expense of postage. But this can only be done in the case of large and accessible cities and towns. To reach dispersed subscribers we must resort to the mail.

Our Engraving.

The engraving that adorns our present number is indicative of the work to which the Society is devoted. It is an impression from the plate of our Certificate of Life Members and Life Directors.

It was originally devised and used by the American Protestant Society, and it may well be styled the coat of arms for the American and Foreign Christian Union; as it presents a miniature view of our work. To those who may not fully comprehend the design, we offer a brief explanation.

The Babylon of the New Testament, or Rome, appears in a dilapidated state, enveloped in darkness. Above this dark and ruined city is an arch of light. The rays of light are penetrating the profound darkness, and revealing to the perishing inhabitants the command of God, "Come out of her my

people." The inmates of the doomed city beginning to see their perilous condition, are rushing out of the gate in great numbers. As they come out they are met on the one hand by the Missionary, who directs them to the Lamb of God, to the blood of Atonement, as the only way to escape the wrath and destruction that await all who linger and disobey the command; and on the other hand they meet the Colporteur presenting to them the Word of God and beseeching them to read it. Here you see priests, nuns, and many others from the Church of Rome, listening with profound attention to the preaching of the Gospel. Persons of various nations are seen in this group receiving instruction from these spiritual guides. Having escaped from the dense darkness of the Papal Church, they are inquiring for the light of the true Gospel.

Beneath the plate is the inspired declaration, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," teaching us that "the Man of Sin" is to be destroyed by the Spirit and Truth of God, that the strong bonds of superstition will melt away and be consumed, by the light and power of the Gospel.

The entire design therefore, presents the Missionary work of the American and Foreign Christian Union. This work is now something more than poetry and painting. We have many living illustrations of this representation. Many under the labors of our Missionaries and Colporteurs have seceded from the Church of Rome, and are now rejoicing in the light and hope of the Gospel.

The number is constantly increasing, and will increase, we trust, until the entire Papal power is destroyed by the fire and hammer of the Word of God.

The American and Foreign Christian Union and its Work.

In commencing our new periodical, we deem it not improper to call the attention of our readers at the outset to the objects of the Society, whose organ it is, the modes of accomplishing those objects, and the motives which impel to their prosecution. This we cannot do better than by giving some extracts from a pamphlet, lately issued by the Executive Committee, entitled "Occasional Paper, No. 1." This document has been considerably circulated, but it has been seen by few comparatively, we apprehend, of our subscribers, and a second perusal will do no harm to those who may have already read the paragraphs which follow.

After referring to the "Constitution of the Society," the "Principles of Action," and "Address of the Board of Directors to the Christian Public," contained in the preceding portion of the pamphlet, the Committee go on to say:

"Never was a society more imperatively called for; never had a society a nobler or a more important field presented for its operations.

"*The Society was called for.* The work which it undertakes is a special one, and requires to be carried on in a special way. The spreading of the Gospel among Papal nations abroad—and such nations will constitute by far the greater part of its foreign field—is certainly a very different work from that of propagating Christianity in Pagan or Mohammedan countries, and must be carried on, if carried on successfully, by the use of appropriate agencies. It demands the labors of men who know well the Papal errors, and how to combat them. It requires the labors of men who understand the heart of the deluded and benighted Roman Catholic, and how to find access to it. It must have the services of men who have either been Roman Catholics themselves, and therefore, in ordinary cases, well acquainted, by experience, with the Papal errors in all their phases and all their bearings, or who have, by careful study of the Papal doctrines and accurate observation of their practical operation, become well informed on the subject. None but such are likely to grapple successfully with those errors, or overcome them with the weapons which the conflict demands. As in the effort to convert the Jews, men are required who have attained to an uncommon knowledge of the mind, of the heart, of the prejudices, and of the erroneous opinions of the Jew. This is only to be acquired by much study, and by a thorough self-consecration to this particular and peculiar branch of labor.

"A successful prosecution of the work of imparting the pure Gospel in Roman Catholic communities, demands not only great knowledge of the Papal errors, and how to refute them, but also peculiar *tact* and *wisdom*, and a zeal which cannot be quenched, and is, therefore, not likely to be turned aside by opposition, whatever may be the nature or the degree of that opposition.

"In like manner, the work which the Society proposes to prosecute in our own country, demands a peculiar agency. In laboring for the enlightenment and salvation of the Roman Catholics, who are coming every week to our shores by tens of thousands, from every Papal country in Europe, it is evident that the Society must employ an agency very different in many respects from that which our native population demands. In the first place, it must engage laborers who can speak the several languages of those whom they seek to benefit. This will require, as a general thing, men who have come to us from the same country that the immigrants among whom they would labor have left. For this would secure the influences which cluster around a common nationality, as well as that which appertains to a common language. In the next place, if any thing is to be done in an effective manner, it is absolutely indispensable that capable colporteurs, evangelists, and ordained ministers should be employed, who have been led by the Truth to abandon the manifold heresies of Rome; who having themselves found, through GOD'S grace, the true Gospel, will be most likely to labor with success for the emancipation

of those who are involved in the errors from which they have happily escaped. That a colporteur, or an evangelist, or a missionary who is laboring in a general way for the benefit of any neighborhood in which Roman Catholics are living, may be the instrument of reaching some of them, is what no one will deny. But how much more reason is there to expect success in the work of saving the followers of Rome when good men, who were once Papists themselves, are employed in this work? When a colporteur, for instance, of this description, applies himself to this task, it will not be to pass rapidly from house to house, to sell or give away a book or two—which the veriest pedlar may do—or even to accompany each volume or tract with a few words of religious advice or of prayer. No indeed; his work is a very different affair. He must sit down and talk to the Roman Catholic families that will permit him to do so, (and few will refuse this permission to a man who knows the *heart* of a Roman Catholic, and has had any experience in the work,) and addressing them in the language, or dialect, in which their tenderest feelings delight to express themselves, reason with them in the spirit of meekness and love, on the great topics of salvation; listening with patience to their objections, and presenting the truth in the simplest manner, and often relating how his own eyes were opened to see it. In this way, hours will often have to be spent amid little groups of people whose mental states may be very different, but who are all disposed to listen to what may be said. Little meetings for reading the Word of God, or some suitable tract, must be held, and the work prosecuted in a systematic and persevering manner.

"Something like this must be the work of a colporteur who labors successfully to save Roman Catholics in our midst, or any where else. But the evangelist and the ordained minister must extensively be the laborers in carrying forward this work. And what sort of men must they be? In nine cases out of ten, if they are going to do much, they too must have had that heartfelt knowledge of the nature of Romanism, and that deep sympathy for those who are led captive by it, which none possess in an adequate measure except those who have themselves tasted the "wormwood and the gall" of Rome.

"The truth of these positions is abundantly proved by *experience*. Why did Luther, and Zuingle, and Melancthon, and Farel, and Calvin, and the other great Reformers have so much success in their labors to detach men from the errors of Rome? Because they knew what Romanism was, by having been born and educated in it. They knew how to deal with Roman Catholics—an advantage, which their successors of a second and third generation did not possess. And what was the consequence as to the latter? The answer is in the mouths of all—*the Reformation ceased to be aggressive*. And what do the Protestants of this land know as to the work of laboring in an effective way for the salvation of Romanists? Most of them just nothing at all.

"We repeat it: THE FORMATION OF THE AMERICAN AND FOREIGN CHRISTIAN UNION WAS CALLED FOR. No other Society in the land was doing, or

can do, the work which this new Society has been raised up to undertake. The experience of the Foreign Evangelical Society has shown what can be done abroad in the work of bringing Roman Catholics to the knowledge of the Truth. Whilst the success which has attended the labors of the American Protestant Society among the German, Irish, Portuguese, French, and other population of our own country has demonstrated that a great work may be accomplished among the Papal portion of our fellow-citizens, particularly those of a foreign origin, if a suitable agency be employed.

Let the Society employ a large corps of capable German and Irish laborers—colporteurs, evangelists and ministers—such in character as we have before spoken of, and let them be stationed amid the German and Irish Papal population in our principal cities and towns; let a number of able French colporteurs and preachers be employed in Louisiana, among the French in our chief cities, and among the Canadian French population within our northern boundary; let several good Spanish colporteurs and evangelists be stationed in the western towns of Texas and in New Mexico, with its sixty or eighty thousand inhabitants who speak the Spanish language, and let the thousands of Italians and other foreigners in our large cities be no longer allowed to say of the Protestants of our country: *no man hath cared for our soul,*—and not many years will pass away without showing that this Society has not been formed in vain, so far as our own country is concerned. What has been done by the laborers of the American Protestant Society among the Germans and Irish in New-York; among the Irish and Portuguese in some portions of New England; among the Germans in Newark, Paterson, Rochester and Buffalo; among the French in the south-west, and among the Canadian French on the borders of lake Champlain, should lead us to expect great results from wisely directed and widely extended efforts of the Society in the Home field. To the same effect is the experience of the Foreign Evangelical Society in employing a capable French missionary amid the French population of New Orleans, and another in New-York, as well as a Spanish evangelist at San Antonio di Bexar, in Texas. The American and Foreign Christian Union has truly a vast work to do within the limits of our own happy land, A WORK, IN ADVANCING WHICH WE OUGHT NOT, FOR A MOMENT, TO THINK OF EXPENDING LESS THAN FIFTY THOUSAND DOLLARS WITHIN THE CURRENT YEAR, *and in which it were far better for our churches, our country, and the world* THAT WE SHOULD EXPEND EIGHTY THOUSAND WITHIN THAT PERIOD.

"And what shall we say of the foreign field, where GOD is so wonderfully opening the way for the Society's laborers? NOT ONE CENT LESS THAN TEN THOUSAND DOLLARS ought it to lay out THIS YEAR in FRANCE AND BELGIUM, but rather twice that sum; FIVE THOUSAND in ITALY; THREE THOUSAND in HUNGARY, POLAND AND RUSSIA; TWO OR THREE THOUSAND in IRELAND; FIVE HUNDRED in PORTUGAL and SPAIN; ONE THOUSAND in CANADA; and FIVE

THOUSAND in HAYTI and SOUTH AMERICA. This expenditure would be a very insignificant one, in comparison with the work which it is quite practicable for the Society to do in those several countries; IT IS THE VERY LOWEST ESTIMATE WHICH THE DEMANDS OF THE FOREIGN FIELD OUGHT TO ALLOW US TO MAKE. The whole would be thirty or forty thousand dollars, to meet the calls which those lands are addressing to the churches of this highly favored land, for the means of making known in their borders the glorious Gospel which has made this nation what it is. Let us rather say that fifty thousand is the smallest amount which we should this way think of giving. Twice this sum and more, might be given by the churches which will probably sympathize with our new Society to spread the Truth in those portions of nominal Christendom which need our help. All this could be done; nor would the work in any other direction suffer for it. For several years past the Roman Catholic Missionary Societies of Europe, and chiefly THE SOCIETY FOR PROPAGATING THE FAITH, (at Lyons in France,) and THE LEOPOLD SOCIETY (of Austria) have sent to this country annually from $120,000 to $165,000 to spread the errors of Rome among us? Has not the time come for our Protestant churches to do quite as much to impart the true Gospel to the Papal world? We think it has.

"In conclusion," say the Committee, "we would respectfully make a few suggestions to those who may read this paper.

1. "We would ask the churches and pastors to assign our American and Foreign Christian Union a particular month, or other period of the year, in which its claims might be presented. We are, too, the more bold to make this request, now that this Society is the only one in our country whose *special* and exclusive work is to diffuse the Gospel among the Papal population of our country and of the world, thus occupying a position and a field intermediate to the Home Missionary Societies and Boards on the one hand, and the American Board, and other Foreign Missionary organizations on the other. And as the Society has taken the place of three societies, our churches must certainly feel gratified at being relieved from so many calls for objects so nearly identical, and therefore disposed to concentrate upon it the interest which they felt in them. May they do far more for it than they did for all!

2. "Wherever it is possible, we wish the churches to inform us in regard to the *month*, and to the *day*, if they select a particular day, on which they wish the claims of this Society to be presented. And when there are several churches in the same place, or in the same neighborhood, we would consider it a great favor if they would agree upon the same month.

3. "Wherever it may be possible, one of the secretaries, or one of the agents of the Society, will visit the churches at the time which they may have assigned to our cause. But as it must often happen that this will not be practicable, we have to beg that pastors would present the cause themselves, and have a contribution made in its behalf.

4 "We have to request the ladies of our churches to be so good as to take an interest in our Society, and to do what they can, through organizations or otherwise, as they may find most useful and convenient, to help us. Often it may happen that they may make their pastors Life Members, which will require $30, or Life Directors, which will require $100.

5 "We have to ask pastors and others to do what they can to circulate the periodicals of the Society. They will be henceforth "The American and Foreign Christian Union," and a small monthly sheet.

6 "Finally. May we take the liberty of entreating *all* who read this small pamphlet, to reflect prayerfully over the subject, and ask with deepest earnestness, *Lord, what wilt Thou have me to do* in this matter? Dear brethren, and friends of the Saviour and of men, what you conclude to do, do quickly. Do not wait. Our Treasurer, (Mortimer De Motte, Esq. No. 150 Nassau-street, New-York,) will be most happy to receive by mail, or otherwise, any sums, great or small, which it may please God to incline your hearts to give to this great and blessed work. And whatever you may give to it we can promise you will be faithfully and judiciously expended by the Executive Committee in furtherance of the objects of the Society."

Dr. Achilli.

Our readers have learned from the pages of *The American Protestant* and other sources, that Dr. Achilli, who was quietly prosecuting his work of publishing and circulating the Word of God in the city of Rome, at the time of its capture by the French, was arrested and thrown into the Inquisition by the order of the three Cardinals whom Pope Pius IX sent to superintend the government of that City and the States of the Church till his return From the Inquisition Dr. Achilli has been transferred to the Castle of St. Angelo, a strong fortress, at the instance of his friends, and through the influence of the French General. It is greatly to be feared that he will not soon be released. His real crime is having abandoned the heresies and delusions of the Roman Catholic Church, and become a Protestant. The miserable pretences which his Jesuit enemies have advanced in defence of the Pontifical Government are well exposed in the following memorial, addressed to the French Government by the Directors of the London Society for the Religious Improvement of Italy.

"*To the Hon. the Government of France:*

"The respectful Memorial of the Committee of the London Society for the Religious Improvement of Italy and the Italians, humbly showeth.

"That since the former memorial which the Committee laid before the French Government, no improvement has taken place in the condition of Dr. Giacinto Achilli, who remains closely confined in the dungeon to which he was consigned by parties professing to act under the order of the French Prefect, and at a time

anterior to the open assumption of the government by the delegated Cardinals, and therefore, while Rome was still under the military rule of France.

"That Dr. Achilli's friends have been allowed no access to him, neither has he been allowed to communicate to them in writing, so that your memorialists cannot even be certain that he is yet alive.

"That your memorialists have been informed that the Papal authorities have asserted to the French Government that it is not on account of his Protestantism that Achilli has been arrested, but in consequence of certain other charges brought against him, charges your memorialists are informed are as follows:

1st. That Dr. Achilli, previous to taking orders, was attached to a young lady whose friends rejected his suit.

2d. That the young lady retired to a convent of Dominicans at Viterbo.

3d. That Dr. Achilli also went to the same town, in order to become a Dominican.

4th. That an intimacy arose between them, which gave rise to much scandal, and caused Dr. Achilli to be forbidden from entering the monastery of the Dominicans.

5th. That the young lady died: that the Tribunal of the Inquisition immediately commenced a process against Dr. Achilli, who fled to England before their agents could arrest him.

"These, your memorialists believe, are the grounds assigned by the Roman Government for the imprisonment of Dr. Achilli, and they at once appeal to the uprightness and integrity of the French Government whether it consists with the honor and dignity of France, that a man should be imprisoned and judged on charges which, instead of condescending minutely to dates, and names, and particulars, make vague assertions, on which insinuations are made to rest, and which, from their very form, preclude the possibility of that searching investigation which truth and justice demand; the witnesses being concealed, the examinations private, and the advantage of legal advice, nay, the very privilege of self-defence in any form, being withheld from the accused person.

"Your memorialists cannot pretend to have known Dr. Achilli in all the various positions which he occupied previous to his conversion to the Protestant faith, nor can they affirm his blamelessness anterior to that change; but they are fully capable of appreciating any discrepancy between the charges brought against him, and the known public facts of his history, accredited, as they are to them, by sufficient testimony.

"Your memorialists, therefore, direct attention to the fact, that Dr. Achilli was a priest and dean of the College of the Minerva at Rome, and a Dominican friar in the year 1823; and, therefore, if it be true that previously to taking orders, he was attached to a young lady who retired to a convent at Viterbo, and if it be true that he followed her to that place in order to become a Dominican, it is at all events a truth of at least twenty-six years' standing, and of which the authorities took no notice until he became a Protestant.

"Your memorialists are also aware, on the most satisfactory evidence, that subsequently to this date Dr. Achilli held several important offices in the order of the Dominicans; that he held high offices at Viterbo and at Naples; that he was appointed Regent of the Minerva College, and Vicar of the Master of the Sacred Palace, and, to which your memorialists would call particular attention, Visiter of the Convents of Romagua and Lombardy, by which appointment it was committed to him to visit, regulate, and adjudicate in all the convents from Rome to Florence; an office which would not have been committed to a suspected man.

"Your memorialists beg also to state, that, while Prior of a Dominican Convent at Naples, he became suspected of holding doctrinal views esteemed heterodox by the Church of Rome, and that in consequence, as a test of orthodoxy, he was required to

preach a sermon panegyrical of the Virgin Mary, in which he would have been obliged to make statements which he conscientiously disbelieved; that he declined to do so, and was actually seized by the Inquisition on this express ground, and brought to Rome; and that, having effected his escape and reached Corfu, he immediately wrote, published, and widely circulated, a letter to the late Pope, declaratory of his Protestant sentiments.

"That your memorialists feel satisfied that these statements, imperfect as they necessarily are, yet for the correctness of which the Committee are able to produce most satisfactory evidence, must convince the enlightened government of France that the case is one demanding full and searching investigation, that it is a case affecting the honor of the French nation, as Dr. Achilli remained in Rome, after the dissolution of the Republican Government, deeming himself safe under the French flag, and that the Committee are but expressing the sentiments of thousands and tens of thousands, when again, in the words of their memorial, they do earnestly entreat the prompt, friendly, and powerful interference of the French Government on behalf of the injured Dr. Achilli, to establish a searching investigation; and that if he is not charged with any legal offence, but is punished merely for his religious opinions, he may be liberated forthwith; and that if he is so charged, he may be imprisoned under the manifest protection of legal authority, and be brought to a fair and open trial. The committee desire to confide the case of a really unoffending and injured man to the honor, liberality, and humanity of the Republican Government of France, who will not, they feel confident, sanction a violation of the fundamental principle of civil and religious liberty in Rome at a time when the flag of France still floated on the Capitol, and under the assumed sanction of the name, however falsely used, of the French Prefect; but that they will at once readily be alive to the pressure, and meet the exigencies of the case.

"Your memorialists trust that they will receive from the French Government such a reply to this prayer as will set at rest the minds of Dr. Achilli's numerous friends, Englishmen, Frenchmen, and Americans, who deeply deplore his present melancholy and dangerous position; and they desire to repeat the assurances of their profound respect and high consideration.

"On behalf of the Officers
and Committee.

"London, 4th. October, 1849."

Reply to the Address of Pius IX, in the Consistory of Gaeta, April 20, 1849.

BY THE "CIRCOLO POPOLARE" (PEOPLE'S CLUB) IN ROME.

The following extracts from one of the most important documents of our times will interest our readers. Although it has appeared in some of our religious papers, and a few of the political, it deserves a more permanent form of publication. The entire "Reply" should be published in the shape of a "Tract for the Times," and widely disseminated. It is probable that this will be done. It is a remarkable paper, and it is astonishing that it should have been written in Rome, and by Italians, if not Romans. It is perfectly idle to say, as has been done in certain quarters, and for obvious reasons, that it was the production of an American—un-

less indeed it may have been written by an Italian who has been in the United States. It has had wide circulation in Rome, although it appeared but a short time before the downfall of that city.

Erase from your allocution of the 20th of April the words, unfit now to be uttered by you, "that raised, albeit most unworthily, [that is quite true,] by the inscrutable decree of Divine Providence, to the summit of apostolic dignity, holding here on earth the office of vicar of JESUS CHRIST, [that is false,] you have received from GOD, the author of peace and charity, the mission to love, with paternal affection, all people and all nations, and to procure for them, as far as lies in you, protection and safety, and not to urge them on to slaughter and death." Lying words! for they are belied by the solemn fact, confessed by yourself, of your having called against us, and urged on to fratricidal war, Austria, France, Spain and part of Italy. Who has caused the slaughter at Bologna and Ancona, and the carnage under the walls of Rome? You were adverse to that war which brave citizens fought for the safety of Italy; but oh, you are not adverse to this war, carried on by vile men, for the purpose of replacing you, the most abhorred of sovereigns, on the throne which you deserted, and from which, by the inscrutable decree of Divine Providence, rather than by any act of ours, you have been deposed. Whose blood waters our land? Whose carcasses cover our fields? Unworthy Pontiff! this blood cries for vengeance before the throne of GOD, and those souls will bring down on you the judgment of the Most High. You are already judged, and the judgment and the condemnation of believing men is already confirmed by Him who said to all the followers of his blessed Gospel, "Whatsoever ye shall bind on earth, shall be bound in heaven."

Who can forgive you your perversions of facts and outrages on persons? Language has not words more black and disdainful than those you employ against us, whose crime is that of having despoiled you of your earthly sovereignty, after having exhorted you, in a thousand ways, to carry out true reforms, stable, and such as our wants demanded. It is not the word Republic we are in love with, but we want a wise, provident, and just Government. Now this, call it what you will, is what we have always wanted, and we have a right to it. To this point we tried to urge you, from which the Government of the Popes had so far receded. And just as we Romans mourned over our misgovernment, so did other Italians mourn over the misgovernment of their kings and dukes. It is the instinct of the wretched to associate together, and therefore were we associated with the other nations of Italy. In those days when we thought you a wise prince, many thought that good might be effected under your sway, and soon was offered to you the rule of Italy; and it is this offer which you now style highly injurious. It was, indeed, injurious to the liberty of Italy, which, from Popes, never could be hoped for. Forgive, then, the mistake committed by men too sincere and devoted to you. The Popes at the head of our Italian Republic would have ended in enslaving the whole country, as they already have the Roman territory, where the Church became the incubus of the State, although this was once called a Republic. *Sancta Dei Ecclesia et Respublica Romanorum.*

Having made this attempt, as a last proof of devotion to you, it was concluded that no other resource was left than to provide for the emergency by separating the priest from the prince. To you—a priest—the Church, and Rome, and all Italy, would have paid all respect, in seeking jointly with you to govern themselves. This act—simple, and full of justice and moderation—you designate the product of unbridled license and of the audacity of depraved passions; and those men who, from love of their country, attempted it, you call the enemies of GOD and man.

Silence, false Pontiff! and profane not thus the name of God, whom you have not served, while we, since your departure, have worshipped him in spirit and in truth. Silence! for Satan seems to have gained possession of you. At what time were the streets, as you say, sprinkled with human blood, and deplorable sacrileges committed, and unheard-of violence offered to your person in your own house? When did all this happen, which you have dreamed, and, with astonishing impudence, dared to proclaim? Oh, shame and disgrace of our age, that the chief priest should scandalize the world by lying forth calumnies in this manner.

Avidity of power, the foolish ambition of a small and puerile mind, weighed more with you than the love of the people and the sentiments of humanity. And what is now most apparent in you? Is it not the love of rule and unmeasured desire of temporal power? Your natural disposition and character are now plain to the whole world. We can afford to smile, in these days, at words such as the right of sovereignty inherent in the apostolic chair, and in the Holy Roman Church. Every one knows that the apostles had no sovereignty, and no one who calls himself a successor of the apostles can have any either. That a *chair* should have such sovereignty is a most strange thing, and reminds us of the fable where Jove gives a log to be king of the frogs. This language cannot be borne.

Let us see if any such right of sovereignty belongs to the Church. We deny it in the words of the Testament of its Divine founder. If He has said, and left it in writing, that He, the true Head of this Church, would have no kingdom of this world, it comes of consequence that no imitator or follower of his can claim any such right in his name. Christ, whom we worship, warned his disciples not to assume to themselves any title of dominion over the people, as this was the prerogative of the kings of the Gentiles, who, in order to exercise authority over them, are called benefactors: "But ye," he said, "shall not be so." (Luke, 22: 25, 26.) You would be king in order to receive tribute from your people, and the more they paid you, the more you called them your most dear children. Have you ever read in the Gospel of St. Matthew the dialogue between Jesus Christ and St. Peter? You will find it at chapter 17: 35. These are the words: "When he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free." This proves that children and subjects are not one. How, then, dare you, calling yourself the Vicar of Christ, overthrow the Gospel, and make us both subjects and sons? And this you pretend to do by the power of the Church. You have changed this word Church, to make it stand for ambition and cupidity. While the Church was purely Christian she had no other possessions than those of religion,—faith and the Spirit of the Lord. Since she became Popish (*papista*), she no more heeded these heavenly treasures, but turned her mind to worldly lusts, and became the slave of riches and of power. If we were not able to distinguish between Church and religion, we should be led to believe that religion herself had fallen from her own teaching, since in the Church we see so many contradictions, that we cannot tell whether it is the Church of Christ or of his adversary. And, amongst other things, we happen to know what is the true meaning of this word Church, which you and your acolytes repeat to us at every moment. Our parish priest, we remember, used to teach us in the Catechism, that Church means an assembly or congregation of believers; and since we are the believers who assemble ourselves, so we thought that we were, properly speaking, the Roman Church, which is holy if we are holy, and apostolic if we have the doctrine and spirit of the apostles. What the priests are, we are also taught,—viz·

elders and ministers of this church, having a chief who is called a bishop—that is, a president or inspector. Now, then, who shall dare to take from Christian people the titles and the privileges of the Christian Church? The priests, forsooth, and their inspector! If so, we, the Church, will punish them for this their arrogance, and with good reason will deprive them of the exercise of their ministry, calling others to their place, and doing as our fathers did, excommunicating the unruly, be they priests or bishops. It is our duty to watch over the rights of our Church; and the bishops and priests must carry out our will. If our fathers granted to the chief priest of Rome the privilege of governing the society, we by the same right can deprive him of it. The sister churches of France, Austria, and Spain may, for the same reason, turn their chief priest into a king, an emperor, or a president, if they choose. We do not meddle with their affairs, and we demand that they should leave us alone.

To you who, dethroned by the inscrutable providence of God, persist still in raising such an uproar, we will submit some considerations, old and new, as reasons for what has occurred: 1st. Because, after the manner of kings, you have abused the people, by oppressing them and ill-using them, and have done this, moreover, in the name of St. Peter and of CHRIST. 2d. Because, in the Government of this realm, bishops and priests were employed, so that the Church instead of having good ministers to watch over the Christian flock, was neglected and overlooked; the Government monopolized all the talent, while the inferior priests were intrusted with the care of the Church. The Government was conducted by court intrigue, and arts and tricks of cabinets; the Church taught false doctrine and a superstitious worship. The first care was given to the heaping up of gold and silver, but none bestowed to giving to the Church the truths of the Word of GOD. Hence activity and vigilance amongst cardinals and prelates,—idleness and carelessness amongst masssayers. The one given up to luxury and gluttony, the others to want and misery.

The writer then goes on to show the evils they have suffered from the union of Church and State, and demonstrates that the princely and pontifical power can no longer co-exist. He then continues:—

But if you persevere in trying to keep your temporal power, do you not see that you will lose the other? If you, who are a Pontiff, cannot be a king, because GOD no longer wills it, and the people no longer consent to it, you had better attend exclusively to being a Pontiff, or you may cease to be either one or the other. And here let us speak plainly, since concealment avails not. We hold the religion of CHRIST dear, because we believe it to be true, saving, and holy. But this religion, which is none other than faith in CHRIST, by which we are justified before GOD and forgiven all our sins, can well exist without bishops and priests. This religion of faith, professed by many persons in all parts of the world, constitutes that invisible Church of believers which is universal, whose Head, and Pontiff, and Priest is, and can only be, JESUS CHRIST. To every man who belongs to this Church appertain all the great promises which we read in the Gospel. In this Church there is neither hierarchy nor aristocracy, but only GOD and people, and CHRIST the mediator and intercessor. This invisible and spiritual Church does not prevent the existence of another Church, visible and material, which is divided into as many fractions as there are nations and languages; and these again are subdivided into smaller fractions; and it is possible for one country to contain many churches, in the liberty which every man has to choose that which best suits him. To the first class belong the Greek, Syriac, Armenian, and Latin Churches, and the Anglican, and Swiss, and German, who, three centuries ago separated themselves, or rather recognized their liberty and their independence of the Latin Church. To the second class

belong the Roman and Milanese Churches, and those of Constantinople, Alexandria, Jerusalem, &c. These are all parts of one whole, not because they have the same bishop and the same priests, but, as says St. Paul, "one Lord, one faith, one baptism." Some, indeed, of these churches have no bishops, as the German, Scotch, and Swiss, and the evangelical churches of France and Italy. Who is the bishop of the Church of the Waldenses, in the kingdom of Piedmont? No one. Yet it is a Christian Church, full of fervor, established there at the end of the eleventh century, and which, after most cruel persecution, and slaughter, and massacre, presents to us at this moment a body of 24,000 believers.

Then it is possible to be good Christians, and to form a visible national Church on such a model, without having any bishop to interfere with it. At all events you cannot deny that a Church may, for just reasons, change her bishop. Would you think it absurd, then, or contrary to the Gospel of JESUS CHRIST, that the people of Rome, who are strictly the Roman Church, should repudiate you, an apostate, treacherous, and bombarding bishop, and choose for themselves another—faithful, truthful, and beneficent? And of what Church would you then be Pontiff? Of the Church *in partibus!* Observe that those who were formerly asleep are now awake; and those on whom you formerly imposed, no longer believe what you say. When you quitted Rome the Bible entered it. The Bible, so long persecuted by Popes—both the Gospel of Christ and the holy letters of the apostles faithfully translated into Italian—are now in the hands of the people, who read them, and there they find neither Popery nor Pope. Take care that you do not meet with the same fate in Italy which your predecessors met with out of it, who, aiming at too much, lost all. The men who in February last deprived you of temporal power intended to better your condition in spiritual things. From the 30th of April up to this day you have laid aside every pledge, broken all friendship, and violated every law by presenting yourself before the walls of Rome amidst muskets and cannons; and you have announced to this city your return, your solemn ingress, with shells and incendiary violence, in the midst of the dead and wounded! Is this the duty of a bishop?—this the return amongst us of the pretended Vicar of JESUS CHRIST? Would HE retain such a Vicar at his post? Should the Church of Rome receive such a bishop? Have you lost your senses? Do you not see that after such villany your return is impossible?

Let us suppose, by way of hypothesis, that your return amongst us should be brought about,—you, surrounded by tens of thousands of bayonets,—we, overcome and oppressed by force and foreign dominion. What would you find in Rome? A people who could love you? No. A people who would serve you faithfully? No. What would you find in Rome? A desert; the city which has so disowned you as a Prince, and so hated the whole race of Popes that she will never receive laws from you, nor obey you! Over whom, then, would you reign? Over the few who have followed you to Gaeta, or who have remained, here and there, partizans of the old system? But even these do not love you; they are attached to the system, not to you, and will leave you as soon as they see that the old system is at an end.

In vain do you exaggerate the disorders of this our Government, and with foul language descend to words of contumely, calling Rome a "den of raging beasts," and those who inhabit it "apostates, heretics, teachers of Communism and Socialism, who endeavor to disseminate pestiferous error of all kinds, to corrupt the heart and the mind of all men."

Are these doctrines new, which are eighteen and a half centuries old, and are founded on the Gospel and the letters of the apostles? And are we therefore called

heretic apostates? We glory in being heretics from that doctrine which is contrary to the Gospel, because St. Paul admonishes us, that though he, or an angel from heaven, should preach any other Gospel than that which has been preached, let him be accursed.

To apostatize from you, and return to Jesus Christ and his apostles, is that which we desire for ourselves and children. and if these are the errors which corrupt the heart and the mind of all men, blessed are we who from such error are able to learn the truth, and from such darkness to receive light. "But woe unto you, hypocrites and Pharisees, who call evil good and good evil,—who call light darkness, and darkness light." . . .

Giovanni Mastai, how long will you insult your country, and she bear with you? You, allied to kings in order to betray the people, bound in special amity to the Neapolitan Bourbon, to learn from him how to oppress every generous soul, and to extinguish in the sons of Italy every noble sentiment. Oh, senseless we! that we should ever have believed you, ever have applauded your feigned promises and ephemeral concessions, to find ourselves now deluded in our hopes and cheated of our happiness! If you appeal to the religion of the canons, we stand by the holy religion of the Gospel; you belie it;—we are faithful to GOD and to his CHRIST. Yes, we believe in the CHRIST of GOD, and our faith daily increases on comparing his doctrine with your practice. The more we disbelieve you, the more we are led to see that we ought to believe Him. He is the free Saviour of his people,—you an oppressor and destroyer. He taught us to bless those who curse and to do good to those who hate us, to pray for those who despitefully use us and persecute us. (Matt. 5 : 44.) He was given by God, not to condemn the world, but that the world through him might be saved. (John, 3 : 17.) He declares that he is not come to destroy, but to seek and to save that which was lost. (Luke, 19 : 16.) You began by cursing those who to the last had blessed you, by hating those who had done you good, and by despitefully using and persecuting those who had prayed for you. You, who alone might have saved our country, and redeemed it from its lost condition, have joined yourself to her enemies, to condemn and to destroy her.

And dare you call yourself the Vicar of CHRIST? "Is CHRIST divided?" Another comes who contradicts the CHRIST of the Gospel, the CHRIST of our fathers. His Vicar you certainly may be. And be so, if you please, for we will assuredly have nothing in common with you,—neither our country, which you have betrayed, nor our faith, which you have belied. Have a church of your own, provided it be not ours. Rule if you will—but not over us. Go where you will, but dare not set foot in this city, where every thing accuses you, judges you, condemns you. Who would lift up his eyes to behold a traitor? Who would submit to be blessed by that hand, stained yet with blood? Who would enter the temple where stood that hypocrite, who, while he was arranging and plotting, for his most base ends, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to undeceive the present, and to warn future generations, we transcribe, although with the greatest horror:

"Finally, most venerable brethren, we, resigning ourselves entirely to the impenetrable decrees of God, by which He works out his own glory, while in the humility of our heart we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact, conformed to the image of his suffering, we are ready, in faith, in hope, in patience, in weakness, to endure the most bitter travail and grief, and to lay down our very life for the Church, if with our blood we could repair the calamities she endures."

Let so much impudence of words, joined with so much iniquity in action, close for ever the page where, in characters of blood, is written the perpetual downfal of the Roman Pontificate.

Dr. Bushnell's Letter to Pope Gregory XVI.

When Dr. Bushnell was in Italy, in the early part of 1846, he addressed a very able and very characteristic Letter to Pope Gregory XVI. That letter was published in some of the English papers, as well as in the *Journal of Commerce* and some other papers in this country, and attracted considerable attention. It was translated into Italian, and published, we believe, in Marseilles. Until the Revolution of 1848 agitated Italy to its centre, this famous letter could only be introduced into it in small numbers, and with much caution. It would appear, however, that its circulation there has excited alarm, for it is stated on what we deem good authority, that a civil functionary in Tuscany has issued a warning against it in the following words:—"For some time there have been introduced into Tuscany from abroad, and impudently sold in the public streets, and in other ways by sectarians and abettors of Protestantism, certain *Libercoli* (little books) which tend evidently to attack Catholicism. The most remarkable among these is a letter from the American, Horace Bushnell, to His Holiness Pius IX, which within the last few days has been circulated in a tract bearing date, Italy, 1846." We are not at all surprised at this, for the letter in question contained some plain and powerful things, the circulation of which, especially in Italy, would be very inconvenient for the Pope. But there are minds in that country that long to see such things, and who would read them with the utmost eagerness. Let us lose no opportunity of causing *a ray of light*, however small, to penetrate the thick moral gloom which envelopes that beautiful country, with the conviction that our labor cannot be in vain.

The True Catholic.

"As for my manner of preaching," says Whitefield, in a letter written to a friend from London, Nov. 22, 1749, "I believe were you to hear me, you would find it calculated to serve all, but intended at least to offend none. I profess to be of a catholic spirit. I am a debtor to all. I have no party to be at the head of, and, through God's grace, I will have none; but, as much as in me lies, strengthen the hands of all, of every denomination, that preach Jesus Christ in sincerity." How such a spirit commends the Gospel, and disarms the rage of opposers! Yet Whitefield never kept back the grand features of the Gospel, however humble and unsavory they were to the carnal mind.

In another letter, dated Jan. 12, 1750, he says: "Oh! that I may learn, from all I see, to desire to be nothing, and to think it my highest privilege to be an assistant to all, but the head of none. I find that a love of power sometimes intoxicates even God's own dear children, and makes them to mistake passion for zeal, and an overbearing spirit for authority given them from above. For my own part, I find it much easier to obey than govern, and that it is much safer to be trodden under foot than to have it in one's power to serve others so. I cannot well buy humility at too dear a rate."

Conversion of a Bible Burner.

We are happy to learn from the *New-York Recorder* that the chief agent at the Champlain Bible-burning, a tall Canadian, was discovered by Dr. Côte among his congregation at the Grande Ligne Mission Chapel, last winter; who, believing that he recognised the person, advanced toward him and said, "Have I not seen you before?" "Yes," replied the man; "it was I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book I should never have participated in the horrible act. I have found another copy of the Holy Scriptures, and I have prayed God, for Christ's sake, to forgive me my sin." God had overruled his share in that nefa

rious work to his awakening and conversion, and he now solicited baptism at the hands of the missionaries. In due time his wish was complied with, and himself and his wife are now members of the mission church at Grande Ligne.

Christian Union.

The following Essay, written by the Rev. Dr. Massie, of England, is worthy of a serious perusal. It is entitled UNION IN REFORM, and is appropriate to the pages of the Organ of a Society which aims at resuscitating evangelical Christianity among those portions of our race which now only possess a corrupt one. How true is the position taken in this essay, that just as men depart from CHRIST, and the great and simple doctrines which centre in His death on the cross, and are vital to salvation, they become *intolerant*. No men however have possessed a more bitter and cruel spirit of uncharitableness and persecution, than those who have exalted forms and modes beyond their proper place; and made religion consist in a rigid conformity to them. The history of Rome proves this, as does that of Judaism of old. The history of the Protestant churches, from the days of the Reformers to the present, teaches it in the most heart-distressing manner.

Amidst prevailing ignorance, the devout minds who had become so familiar with the shadowy ritual and inspired authority of the former dispensation, that their language derived its terms and official designations from the usages of its economy, would interpret the symbols of union embraced in the primitive Church by the letter rather than the spirit of Hebraic writings. Their predilections would therefore be easily attracted and beguiled by the comprehensive and unique mechanism of the Papal hierarchy, as formed after a Divine model. And while tempted almost to impute sacrilege to him who would venture to touch the fabric, or seem to dispute its integrity, they would linger around its precincts as did believing Jews in the courts of the temple, till they heard the prophetic voice, "Let us depart; this is not our rest; it is polluted." When men's minds were opening to the light of the Reformation, their belief in the visible unity of the Church gave adventitious validity and fascination to the corrupt Papal system, and fostered in pious hearts a reluctance, amounting almost to abhorrence, to leave its communion. Hence the occasion for the warning cry, "Come out of her, my people, lest ye be partakers of her plagues." Luther, during his tumults and warfare, his labors and travail, sighed for the fellowship of saints, and eagerly welcomed even the semblance of it. He believed that "wheresoever the substance of the Word and sacraments remaineth, there is the holy Church, although Antichrist there reign; who sitteth not in a stable of fiends, or in a swine-sty, or in a company of infidels, but in the highest and holiest place of all, namely, in the temple of GOD. Wherefore, although spiritual tyrants reign, yet there must be a temple of GOD, and the same must be preserved under them. The Church is universal throughout the whole world, wheresoever the Gospel of GOD and the sacraments be." "Such is the nature and the fruit of true and sound doctrine," was his confident assurance, "that when it is well taught and well understood it joineth men's hearts together with

a singular concord. But when men reject godly and sincere doctrine and embrace errors, this unity and concord is soon broken." "Among the Christians the words faith, religion, sacraments, service, CHRIST, GOD, heart, soul, mind, and understanding are all one, and common to all;" while "outward conversation, the diversity of states, degrees, and conditions of life hinder this spiritual concord and unity nothing at all."

The reformer's theory warrants the philosophical illustration of his biographer, Merle D'Aubigné: "Truth is as the light of the sun. Light descends from heaven one and always the same, and yet it sheds different colors on the earth, according to the bodies on which it falls. In like manner, slightly differing *formulæ* may sometimes reflect the same Christian idea, beheld under different points of view. If you have no unity, the religion is not of GOD; if you have no diversity, thy religion is not of man. But in religion, neither GOD nor man must be nullified." In harmony with Luther's, was the earnest expectation of many who made intercession for the Church with groanings which could not be uttered. The heart of Zwinglius panted for the fellowship of the saints, while he rejoiced in the identity of the truth and its ministrations. He testified, "The universal Church is spread over the whole world, wherever JESUS CHRIST is the object of belief, in India as well as in Zurich." While this faithful reformer did not depend on Luther's teaching, practically there was a bond of union between them which had its origin on high. He who bestowed the truth on Luther gave it also to Zwinglius; they were in communion through GOD. The latter spoke of himself as having "begun to preach the Gospel in the year 1516, when the name of Luther was as yet unheard in our regions. I learned the doctrine of CHRIST not from Luther, but from the Word of GOD. If Luther preaches CHRIST, he does what I do." Yet this enlightened and devoted Swiss pastor earnestly sought and pleaded for brotherly love and Christian concord with the German reformer and all GOD's people. Though spurned, he was not too proud to weep; and, moved to tears, he approached Luther with importunity, urging, "there were no men on earth with whom I so much desire to be united as with the Wittembergers."

Calvin joined Farel, Œcolampadius, Bullinger, and Zwinglius, in efforts to manifest the love of the brethren. "I earnestly entreat you," so he pleaded with Bullinger, "at least to remember how great a man Luther is; what admirable qualities distinguish him; what courage, what faithfulness, what skill, what power of doctrine he possesses to bring down the reign of Antichrist and propagate the knowledge of salvation. I say, and have frequently repeated, that, even though he should call me *Satan*, I would not cease to honor him, and acknowledge him to be an illustrious servant of GOD."

It is instructive to mark the coincidence and similarity of religious movement, even where circumstances vary the scene. France, England, Switzerland, and Germany, receive the light of truth simultaneously, as by descent from GOD; just as it is not a part of the earth that transmits light to another, but the same brilliant globe communicates it to the whole world. There was in the German Reformation but one scene, uniform and level as the country: but in Switzerland the Reformation was divided, as the country itself was divided by a thousand mountains. Every valley was visited by its awakening, and every Alpine height reflected its glow of brightness. A single identical doctrine arose at once in the homes and in the temples of the most remote and diversified people. Infinitely exalted above all men was CHRIST, the *day-star*, shining from on high as the divine fire whence emanated the life of the world; and the same Spirit was everywhere, producing everywhere the same

fruit. Diversity of gifts, of operations, and differences of administration, characterized the scenes of labor: but all these were wrought by that one and the same Spirit; and therefore the yearnings for mutual fellowship, and solicitude to come to a oneness on the ordinance which set forth the symbols of communion. We look abroad and behold Farel and Melancthon, Calvin and Luther, Zwinglius and Bucer, Haller and Capito, Myconius and Carlestadt, Poliander, Wittembach, and Cruciger, laboring and praying and rejoicing together. The Germans, French and Swiss sympathise, indeed. The first pass into Switzerland; the French proceed to Germany; by-and-by men from England and Scotland betake themselves to the Continent, and teachers from the Continent visit Great Britain. The reformations of the several countries spring up almost independently of each other; but their earliest appearance affords reciprocal recognition; they mutually take hands and go on in the strength of the LORD to do valiantly. There is among them one sole faith, one sole Spirit, one sole LORD.

In the year 1557, Theodore Beza and Farel travelled throughout all the cities of Switzerland, to excite the public sympathy in favor of the Waldenses, who had been cruelly massacred in the valley of Angrogna. They extended their fraternal mission, with the same object, to Germany, and presented a confession of faith as held by the churches of Switzerland and Savoy; having for their design to unite all the Reformation, and convince the Lutheran community that they also were brethren and fellow-soldiers in the war against Antichrist. Bucer and Melancthon, animated with the same spirit, though many times misunderstood, and thought pusillanimous, or suspected of treachery, labored for an end of strife. They conferred, confessed, disputed, and travelled, that they might both serve the truth and promote the love of GOD. At Augsburg, Worms, Heidelberg, Spires, or Ratisbon, throughout Europe, they gave full proof how truly the religious distractions and disputes of the times grieved them and caused them to long for the change by which they should be translated where, free from theological contro versies and the differences which alienated God's people, they should be able to behold the glory of their Saviour, and realise the communion of glorified spirits. Such desires in Melancthon recalled to his memory, and induced him to recite the fable used by the general Bessarion to rouse nominal Christians in warfare with the Turks: "There was a war between the wolves and the dogs. Tidings were brought to the wolves that there was a huge army of dogs coming to tear them in pieces. The wolves sent out an old and cunning wolf to survey them, and act the part of a scout. On his return he told them that there was a great company of dogs coming: they were far more numerous than themselves; but they need not fear, for he perceived they were of different colors. On hearing this, the wolves did not regard them, accounting it an easy matter to deal with those who were so dissimilar among themselves. In the same manner," said Melancthon, "do the Popish party triumph in respect of us."

Many servants of God in succeeding years experienced even stronger solicitude for the unity of the redeemed household and the peace of God's Zion. Because of the divisions of Reuben, there were great searchings of heart. The multitude, indeed, drank wine in bowls, and anointed themselves with the chief ointments. But these sorrowful spirits were grieved for the afflictions of Joseph, and humbled themselves for the judgments brought upon the Church. This apprehension of the subject, rather than opposition to the truth and the liberty of fellow Christians, might mislead advocates of a visibly united Church, and involve them in a fatuity of persecution or the dreams of comprehension. Cruel ambition, or a lust of spiritual power, was not always the

moving impulse, or the spring whence flowed the waters of bitterness which overwhelmed oppressed servants of God. Occasionally the persecutor of his brethren thought he did God service, and hoped to restore the breaches and repair the paths to walk in: though blind and presumptuous was such policy, and injurious to the best interests of that kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost. They acted neither as wise philosophers nor consistent Christians. With a zeal for God which was not according to knowledge, they encroached on the prerogative of Zion's King, and trampled on the sacred rights of their fellow subjects. Pursuing *unity*, they grasped at uniformity; for a living, loving, and vital spirit, they substituted a carnal, dead, and loathsome form; instead of the communion of saints, with all the sweet and heartfelt sympathies of a holy brotherhood and a divine adoption, and the fellowship of a hope full of immortality, they gathered themselves with bloody and deceitful men, with a congregation of hypocrites; they exposed themselves to the threatenings which God has uttered upon a mixed congregation of evil doers, whom he will ultimately consume; for he has said, the man that walketh out of the way of understanding shall remain in the congregation of the dead. The author of the "Dew of Hermon" has put, in lively contrast to this mixed multitude, the characters who shall ascend to the hill of Zion—the men whom God invites to enter his gates and assemble within his courts; of whom the believer will not have to exclaim, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united:"

"The Church of the living God consists of regenerate men. A carnal man in a spiritual Church is carnal still. A spiritual man in a corrupt Church is spiritual still: he is a citizen of Zion not who dwells within the stone walls of an earthly sanctuary, not who dwells with any sect or party here, but who dwelleth in GOD and GOD in him. All such men are actually one; in heaven all such men are *visibly* one: and it would be best for the world, if even on earth all such men were, ostensibly as well as virtually, one. The union for which the LORD JESUS prayed, was the union of spiritual men—a union not of mere professors, but of his true disciples—a union in the LORD—'in us.' Any other union is little worth. A union of professors with professors—of one dead Church with another dead Church, is but a filling of the charnel-house, a heaping of the compost pile. A union of dead professors with living saints; this union of life and death is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead boughs that which will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and the chaff again together. It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand, and imprint it on the dogs and wolves, and call them sheep. The identifying of christened pagans with the peculiar people has done much dishonor to the Redeemer, has deluded many souls, and made it more difficult for the Church to convince the world. It was not this amalgamation of the Church and the world which the Saviour contemplated when he prayed for his people's unity. It was a union of spiritual men—a holy unity—springing from oneness with himself. Union with CHRIST is an indispensable preliminary to union with the Church of CHRIST. An individual must be joined to CHRIST before he can be a true member of the Church of CHRIST. And those individuals and those Churches which are the most closely joined to CHRIST are the nearest to one another, and will be the first to coalesce in fulfilment of CHRIST'S prayer, 'May they all be one!'"

But it sufficed not that the men who mixed "wood, hay, and stubble" with the "precious stones," within walls which they

reared with untempered mortar, spoiled their own truest enjoyments, and marred the sources of their own purest pleasure. They gave to Cæsar the things which are GOD'S; and while professing to serve Him whose kingdom is spiritual and not of this world, usurped for themselves the lordship and authority exercised by Gentile kings, and coveted the ostentatious and vain pomp which the children of the world seek. They both derogated from the high dignity which, as sons of GOD and benefactors of men, they might have sustained, and rent the body of CHRIST; when, by violence and injustice toward brethren for whom CHRIST died, and by forcing into seclusion and alienated hostility heirs of GOD and joint heirs of CHRIST, they distracted his Church and obstructed the chariot wheels of his Gospel. All who left the Papal communion did not leave behind them all its corruptions. But few, if any, escaped the entire taint of its pollutions; while some only were less infected than others. But in exact proportion as its influence remained to leaven the reformed churches, did division and an exclusive spirit prevail. Corruptions multiplied divisions; and charity could only survive by retreating to retirement for mourning and humiliation.

"It might have been hoped," says Dr. Harris, "that the reformers who had themselves been scourged by intolerance from the Church of Rome, would have jealously guarded against intrusion into the new churches; but, alas! the demon possessed them. Love was the first sacrifice immolated on the altar of Truth. Luther, Calvin, Cranmer, and Knox protected their creeds, as far as they had the power, with temporal penalties. And even some of those who were driven by intolerance from England to America, commenced a persecution against the Quakers no less furious than that from which they had fled." The angels rejoice over one sinner that repenteth: the spirit of intolerance, whose hiding-place has been traced in every religious denomination, finds but partial joy unless the penitent becomes a neophyte of its sect; and a convert from the world is scarcely so welcome as is a proselyte from a proximate communion. It identifies the honor of CHRIST and the interest of the party; the charity of the Christian, and partizan zeal; and can see no Christian union unless Christendom be subjugated to the favorite peculiarities, and lisps the shibboleth of its province. Hence originated *schism;* to the violation of the law of Christian love, to the disturbance of the peace of the Church, and the separation of those who ought to have remained united. Because the supremacy of the Bible was not sufficiently revered, was not regarded as paramount, additions to the ordinances of GOD were made by man, and authoritatively enforced as indispensable, proving fruitful and agitating sources of quarrel and hostility. Experience proved to the Christian of those days, that the love which the Gospel breathes, and which is to be found in the faithful alone, is the only balm to heal the wounds of a bleeding Church.

Pope Pius IX.

In the October number of the *London Quarterly Review* there is an article on ROME, in which occurs the following notice of Pope Pius IX, that surpasses in severity anything which we have read in a long time. It is but too just a portraiture, we fear, of that man, who was so much lauded some eighteen months ago by some of our political Protestants.

"No person who has figured in these days of folly and madness has been more misrepresented than Pius IX; none, we believe, who ever played so conspicuous a part, was less remarkable for eminent qualities of any sort. Hardly raised above the lowest grade of mediocrity in talent or acquirement, he was utterly unprepared to meet the difficulties of his position. With a mystical devotion, with a minute and scrupulous observance of forms, and with irreproachable moral conduct, he has

no elevation of sentiment, nor any lofty conception of the duties of man. Obstinate in trifles and immoveable to reason, he readily gave way before intimidation. Soft and well meaning, he possesses neither sensibility nor active benevolence. Selfish from want of imagination rather than from calculation, he is indifferent to evils he does not witness, though incapable of resisting an importunate appeal. His good nature concurred with his vanity to give him a keen delight in the applause of the mob. Yet it was rather from his timidity that the greater part of his popular concessions were extorted. Loving trifling conversation, talking of himself and his early history with an undignified prolixity, ignorant of business, indolent and immethodical, he can with difficulty be induced to form a resolution; and infirm of purpose in all that does not regard himself, he revokes in the evening the *irrevocable* decision of the same morning. Like all feeble persons, he is frequently false, not because falsehood is congenial to his disposition, but because his temperament shrinks from the avowal of conviction. His weakness is gratified by cowardly and time-serving counsels. Uneasy in the presence of superior men, he naturally prefers mediocrity. Incapable of friendship, he falls easily under the dominion of low favorites, and is fond of being entertained with tales of gossip and the childish buffooneries that delight the vulgar. Without being attached to the pleasures of the table, he is whimsically particular in the observance of all his tastes and habits: such is his devotion to them that neither business nor distress of mind could wean him from them. In the midst of the dangers and difficulties that pressed round him during the last few weeks of his stay in Rome, neither sleep nor appetite deserted him; and so deficient is he in sensibility, that he actually grew fat in his humiliating retreat at Gaeta. A prince of such a character could hardly fail at any time of exercising a sinister influence on the destinies of his country. Under the present circumstances of difficulty, he has been the ruin of Rome and the Papacy, and a scourge to Europe."

Administrator of Detroit, Minister of Portugal at Washington, and Portuguese Exiles.

The *Detroit Daily Herald* of November 28 has a letter addressed to the editors, signed "P. P. Lefevere, Bishop Ad.," and also a letter from the minister of Portugal, now at Washington, to Mr. Lefevere, respecting the Portuguese Exiles, who recently passed through Detroit.

Before remarking upon these letters it may be proper to inform the reader who Mr. Lefevere is. The Archbishop of Baltimore in his statistics of the Roman Catholic Church in the United States, for 1849, says, that "The Right Rev. Peter Paul Lefevere, (Bishop of Zela, *in part. inf.**) is coadjutor and administrator of the diocese of Detroit." Mr. Lefevere is therefore only "coadjutor," and not canonically the bishop of the diocese. The rightful bishop was summoned to Rome by Gregory XVI, and detained there as a pri-

* In the Roman Catholic Church there are many titular bishops, that is, bishops of dioceses no longer in existence—as those which were once in parts of Africa and Asia, where Mohammedanism now reigns. Such men are called bishops *in partibus infidelium*—that is, in parts where the infidels prevail.

soner for several years, against his own consent, as we know Pius IX was requested to release Bishop Reze, and send him back to Detroit, but the bishop never returned. To the frequent inquiries, where is Bishop Reze, echo answers, Where?

This Mr. Lefevere it seems was disturbed by the presence of the Madeira Exiles in Detroit, who are the living witnesses of the persecuting spirit of the Roman Catholic Church in this age. To relieve his mind, and obtain information, he addressed a letter of inquiry to the minister of Portugal, at Washington, and received a reply from him, dated November 17, 1849.

The minister acknowledges that he has *but little acquaintance with the history* of these Exiles. This is certainly the most charitable construction that can be put on the apparent ignorance or misstatements of his letter. He knows, however, that Dr. Kalley was at Madeira, and says that the Doctor's "misguided protestant zeal created quite an excitement, which caused him to have to leave the island of Madeira." He does not tell us that Dr. Kalley was driven from Madeira, and fled for his life before a mob, led on by a Roman Catholic priest, and that his library, valued at $10,000, was reduced to ashes by the mob, while the Governor of Madeira and Chief of Police were eye-witnesses of the outrage.

These events are inseparably connected with Dr. Kalley's departure from Madeira. Yet the Portuguese minister says nothing about them. He may have been ignorant of the facts in the case, as he says, "I regret I cannot give you a more circumstantial and exact statement."

Yet he knows "There was one woman who, under a very ancient law, was convicted of blasphemy." He does not tell us that her blasphemy was saying she did not believe the wafer in the hands of the priest is the very body and blood of Jesus Christ, and for saying this she was condemned to suffer death, by the Supreme Court at Madeira. Neither does he tell us whether this "very ancient law" was enacted by the Inquisition in Portugal, in 1603, or what it is.

He repeats the stale story of the Roman Catholic papers, that these Exiles left their country "to obtain work and better their condition." This is all he has to say about them.

It is on this letter Mr. Lefevere depends for his information about these Exiles. It would have been wise to investigate this matter more fully before he sent this letter to the press. Surely he ought to have been better informed before he intimated that those who have charge of these Exiles are "the propagators of slander," who "by their cupidity and vices afford ample means for honest men to detect their falsehood and imposture."

Herman Norton,

Cor. Sec. Am. and For. Christian Union.

New-York, December 11, 1849.

Our Own Operations—Home Field.

Work among the German Roman Catholics in Buffalo, N. Y.

IMPORTANT TESTIMONY.

The Rev. M. L. P. Thompson, D. D., pastor of the First Presbyterian Church in Buffalo, in a letter, dated the 8th ult. addressed to one of the Cor. Secretaries of the American and Foreign Christian Union, employs the following language in relation to the labors of Dr. Giustiniani among the German Roman Catholics of that place:

"In regard to the general utility of the work in which he is engaged, I have entire satisfaction; I doubt not that he is rendering good service, and that he ought to be sustained. He is awakening a very general spirit of inquiry among that class of people. Great numbers are being drawn away from the priests and encouraged to learn to read, and to read the Scriptures. If the Sabbath-school connected with his Congregation were the sole result of his labors, I should think that for the sake of the instruction given there to so many of the adults and children, by so many of our most pious and intelligent Christians, the enterprise ought to be sustained at almost any expense.

"To show the interest that is felt here by our best people, I may mention that an attempt is now on foot, and regarded with general favor among Presbyterians of both branches, to purchase the house in which Dr. G. preaches, (Dr. Lord's old place,) at the cost of $6,000, in order to secure it for the permanent use of the German Congregation. And the young men of my Church have pledged themselves in their Association to pay $15 per month as long as it shall be needed, to assist in supporting them. Praying ever for your success, I am, my dear Brother, truly yours,

"M. L. P. Thompson."

"P. S. I concur cheerfully in the views expressed within by Dr. Thompson.

"G. W. Heacock."

"I know that Dr. Lord is of the same opinion with myself on this subject. Any number of names of our best laymen might be obtained.

"M. L. P. T."

Arrival of the Portuguese Exiles in Illinois.

Our readers will have learned, from various sources, that the two bands of our Portuguese Exiles from the Island of Madeira, that left this city, the former on the 19th of October, under the conduct of the Rev. D. W. Lathrop, one of the Agents of the Society, and the latter on the 8th of November, under that of the Rev. Mr. Gonsalves, reached, in due season, their places of destination in Illinois. Through the blessing of God, this long, and (to the feeble and sick,) wearisome journey, was more happily made than we had dared to expect. The weather, which was for the most part favorable to them whilst *en route*, was eminently propitious when they arrived. This was a blessing which calls for devoutest thanksgiving.

The newspapers have given many details of the kindness which the people at all points along the way showed to these excellent brethren from a far distant land, wherever circumstances permitted. Both companies spent a

Sabbath at Buffalo and Chicago, and at both places the Christians of all the Protestant denominations vied with each other in their good offices and in their abundant liberality. Sermons were preached in all the churches where it was practicable, and large collections were made in their behalf of money, clothing and provisions. In Albany more than $100 were contributed for their aid, in Buffalo about $600, in Detroit $300, in Chicago $700, and smaller sums in other places.

But the most affecting scenes took place at Jacksonville and Springfield, where the people not only contributed most bountifully in money for the relief of these poor people, but opened their houses to receive them and give them employment as well as shelter. It was no easy matter to find places at once for so many people. The Rail Road Dépôt in one of these towns was fitted up for their temporary accommodation whilst the work of *locating* them was going on.

At the date of our last advices, the process of placing them in the families of those towns was well advanced, and there was a good prospect that all, or nearly all, would find situations where they can render themselves useful and begin at once to do something for themselves.

Of course, a great burden has been taken off the hands of the Committee, a burden which few probably have been able to appreciate. The care of so large a number of people, very few of whom could speak English in an intelligible manner, during months, in this city,* was very perplexing. Often the Committee scarcely knew which way to turn. It added greatly to their embarrassment that it was not in their power, from not knowing the Portuguese, to communicate with them so fully and freely as they desired. They were often perplexed with the numerous and very various propositions made respecting these people, and by the proffered counsels of friends, well-meaning, without doubt, but not always wise or considerate.

The Committee have, however, great reason for thankfulness, in having been enabled, through God's goodness, to bring the undertaking so nearly to a close. Some forty-five or fifty of the Exiles were not able to go; some from sickness themselves, and some because of their connections with those who were too ill to leave. They must be cared for until they can join their friends in the West.

Although these Exiles are now, for the most part, far from the personal supervision of the Committee, and in circumstances in which they must begin to care for themselves, yet the Committee will not cease to do what it can for them, as long as their help may be needed. Through committees on the ground, composed of wise and good men, they will hereafter mainly

* Our readers hardly need to be informed that the delay in the removal of those people to the West was occasioned by the prevalence of the Cholera for a long time along all the routes.

disburse the funds which remain in their hands, or which may yet be committed to them, until these recipients of the bounty of the Churches shall be established in their own homes, and in their own settlements.

As to the spiritual charge of these people, the Rev. Mr. Gonsalves, one of their own countrymen, is at present with them. But the Committee expect from Scotland, in the course of a few weeks, a young minister of the Gospel, a native of Madeira, and highly esteemed by these people, who has recently been ordained by the Presbytery of Glasgow, (as the subjoined letters will show,) to take the pastoral care of them. In 1846 this young man was placed by Dr. Kalley under the care of the Rev. Mr. Hewitson, who had long felt a deep interest in these persecuted people. His name is Antonio de Mattos. The following letters respecting him will be read with interest, we are sure.

The first is from the Rev. W. H. Hewitson, Dirleton, Scotland, November 14, 1849:

Rev. and Dear Sir,—I duly received the letter relative to the Portuguese brethren, which you so kindly addressed to me in September. Soon after its arrival, M. de Mattos, who had for some time previous been on trial before the Presbytery of Glasgow, was ordained to the office of the ministry. He has since then been detained, at least during the latter part of the interval, by sickness. At length it was arranged that he should sail, towards the end of this week, for America; but I regret to say that a recurrence of his illness has interfered with that arrangement. As soon as the present occasion of his illness is removed he will proceed, God willing, to join his exiled brethren across the Atlantic.

It will be greatly to their advantage, and facilitate M. de Mattos' labors among them, if you succeed in finding settlements for them in localities not far apart from one another. From the statements made in your letter, I see that it is scarcely practicable to dispose of them all in the same locality. This is to be regretted; but the Lord will, I trust, bring good out of it, or, at least, so overrule it that, it shall not injuriously affect their spiritual interests. I am deeply sensible of the Christian kindness which your Society has manifested on their behalf, and of the efforts which it has made to promote their eternal as well as their temporal welfare. May the Lord, for whose name's sake they are in Exile, abundantly bless these efforts and reward that kindness. I am, Rev. and dear Sir, yours most truly, in the Gospel,

W. H. Hewitson.

Rev. Dr. Baird.

The second letter that we give here is from the Rev. Dr. Lorimer, Glasgow, Nov. 17, 1849:

My Dear Sir,—I am afraid you will think us on this side of the At-

lantic very dilatory in answering letters. Yours to Dr. Cunningham was sent to me, and was immediately acted upon; indeed, we were acting according to your wishes before it arrived. I had trusted the formal answering to Mr. Bonar, of this city, who I understood was in correspondence with you respecting the Portuguese Exiles. As I find, however, that this is not the case, I lose no time in informing you that my young friend M. Antonio de Mattos was ordained by us as a Presbytery a few weeks ago, to the charge of his brethren in the home which your excellent Society has provided, or is providing for them, in Illinois. He would have sailed for New-York *to-day;* but has been suffering from illness since the day of his ordination; partly, I doubt not, from the excitement of that to him eventful day. Medical advisers recommend, as there has been a little recurrence of the disorder within these few days, not to part with him for a week or two, till he is a little more confirmed.

He is a most promising young man—full of piety and gentleness, and of fair ability. He will be a most devoted and prayerful pastor. He has been here for three years, and we have done the most we could in the time to instruct and prepare him for work in the vineyard. Many prayers will follow him.

I have been reading the reports and correspondence of your Society, and have been much delighted with them. I made use of them at my last prayer-meeting. You present a more favorable picture of success against Rome than any society I am aware of. What, may I ask, will be the probable arrangements for the support of M. de Mattos when he reaches you? Does your Society, or the Exiles, look to his provision? Something of this nature will be necessary. Of course our care ceases with his landing. Let me have a few lines telling me where he is to go to on reaching New-York.

Yours truly,

G. Lorimer.

The Rev. Dr. Baird.

Pope's Return to Rome.

From the complexion of the news from Paris and Rome during the last few weeks, it would seem to be certain that Pius IX will return before long to the "City on Seven Hills." He has enjoyed a considerable sojourn at Gaeta and Portici. It is now settled that His Holiness cannot conveniently exercise his spiritual functions any where else, and not even there, unless he be clothed with an independent temporal power. He agrees indeed, in his *Consulta,* or *Motu Proprio,* to allow the cities and towns a large amount of what may be called *Municipal Liberty;* that is,the choice of their local rulers, and the making of their local laws. This is well enough, so far as it goes, but it will be a poor substitute for that constitutional form of government, whether monarchi-

cal or republican, upon which so many enlightened Romans have set their hearts.

For awhile it seemed as if France would interfere to prevent Pio Nono from returning to Rome as an *absolute prince*. But inasmuch as the decision of the National Assembly has been so decidedly in favor of this course, it is to be presumed that the President, Louis Napoleon, will have to recede from the positions which he laid down in his famous letter to Edgar Ney. Time will show what will be the effect of the Pope's unconditional return to his throne. Certainly true Religion has nothing to fear, but Romanism much, from such a step.

Testimonies in behalf of the Society.

We are cheered in our course from time to time by the testimonies of individuals and associations of good men, in regard to the Society and its work. We subjoin two or three which have recently reached us from various quarters,

In the Annual Report of the Benevolent Societies of Franklin county. Mass., presented at their Anniversary in Shelburne, Oct. 10th, 1849, there is a very kind notice of the Society and its operations at home and abroad.

At a meeting of the Baptist Ministers of Hampden County, assembled at Northampton, July 3rd, 1849,—

Upon a statement by Rev. Mr. Day, (Agent of the Society,) of the objects of the American and Foreign Christian Union, and on motion of Rev. M. G. Clarke, it was *Resolved unanimously*, "That the Society which Mr. D. represents, commends itself to the regard and confidence of our churches, and that brother Day is cordially welcomed to our pulpits, and invited to present the objects of the organization to the congregations under our charge, as he shall be able. R. K. Bellamy, *Secretary*."

The New England Conference of the Methodist Episcopal Church and the American and Foreign Christian Union.

Messrs. Editors:

You will be glad to learn the views of our Massachusetts brethren of the Methodist Episcopal Church, as expressed at their last annual Session in Springfield, Bishop Hamline in the Chair.

I send you therefore a copy of their report.

"The Committee, to whom was referred the subject presented by Rev. Mr. Day, agent of the American and Foreign Christian Union, hereby report:

"That so far as we have ascertained and have been able to judge from facts presented before us, we believe the organization above named to aim at an object of great importance, in seeking especially the conversion of Papists in

this and in foreign lands, and therefore offer the following resolution to be adopted:

"*Resolved:* That we commend said Society in its operations to the confidence and co-operation of the churches within our bounds, in such forms and at such times as the preachers in charge may deem most conducive to the interests of CHRIST's kingdom and the good of perishing souls."

Respectfully submitted,

(Signed) DEXTER S. KING,
C. S. MACREADING,
J. D. BRIDGE.

The above resolution, I am happy to add, accompanies the printed minutes; thus securing for the American and Foreign Christian Union an official place in the charities of the Churches in the New England Conference.

S. D.

Operations of the American and Foreign Christian Union in the Home Field.

It is our intention to give, from month to month, as full reports as the case may demand, and the nature and limits of this Periodical will permit, of the operations of the Society at home and abroad.

New York.

ITALIAN COLPORTEUR AND TEACHER.

For several months the Society has sustained a very pious and worthy Italian Protestant in this city, who distributes the Scriptures and Religious Tracts among his countrymen, and who has commenced a School for the instruction of Italian children, under most favorable auspices. In our next number we hope to give some details of his labors.

SPANISH EVANGELIST.

Mr. De Tornos, a young Spanish gentleman, prosecutes his evangelical labors as far as his studies permit. He finds many hundreds of Spaniards and South Americans here, to whom it is not at all difficult for a man of agreeable manners and a well directed zeal, to find access. Pursuing a quiet and unostentatious way, he is enabled not only to disseminate a very considerable amount of Truth by means of the printed page, but also by kind and faithful conversation.

OUR GERMAN MISSIONARY.

The Rev. Dr. Freygang, who labors as a Missionary among the German Catholics in New-York, at the same time edits "*The Free German Catholic,*" [Der Freie Deutsche Katholik,] a semi-monthly newspaper in the German language, which has a circulation of six or eight hundred copies, and is doing much good. We would most respectfully submit to ministers and others who reside in places where there is a considerable German population, Catholic or

Protestant, whether they could not raise a few dollars for the purpose of circulating in a judicious way, 5, 10, 20 or 50 copies of this well conducted periodical, the price of which is very reasonable.*

We give a few extracts from Dr. F.'s last monthly report to the Executive Committee.

"I am happy to report to you the success of the mission, both in Allen and Greenwich-streets, and that I am convinced more than ever before, how patience and perseverance in the good cause, and confidence in the Redeemer of souls, will be in the end rewarded with joy and encouragement.

"Two families have been lately added to the Free German Catholic Congregation in Allen-street, consisting now of 13 families, although several others occasionally attend our services. Those who attend regularly show uncommon Christian spirit: several of them I consider truly converted, and have administered to them the Holy Sacrament. There is union in Christian sentiment, and they prove themselves a firmly resolved little band, particularly since the attempts of some of the enemies of the movement. Each of them is determined to act as a Missionary and Colporteur among the Roman Catholics. Sister M. goes around every Saturday with Tracts and copies of "*The Free German Catholic*," as a voluntary laborer. She asked my permission to do so, and I granted it willingly. Two poor families who joined us lately, desire very much to send their children to Sunday and week schools; but they need clothing. O! that I could help them! The priests refuse to receive them into their school unless they are able and willing to pay for it.

"Some have also been added at our place of worship in Greenwich-street. All the members, and most of the hearers, are Roman Catholics converted to the Gospel. The Sunday school suffers for want of German books.

"I have distributed this month, 4 Bibles, (which I paid for out of my own pocket,) and 12 New Testaments, 60 copies of *The Free German Catholic*, and 500 pages of Tracts. I firmly believe that this distribution has not been made in vain. May the LORD continue to bless His work!

"This morning, a Mr. K——, from Baltimore, called upon me and told me that he considers that city prepared for a successful mission among the German Roman Catholics. This gentleman is a man of much education, and was formerly a Roman Catholic priest of the diocess of Mayence, in Germany. He stated that he could find 50 persons in Baltimore who are ready to form themselves into a Free German Catholic Congregation, and that they desire to have a missionary. He told me that he would commence the holding of meetings and preaching the Gospel, and send me a report. I encouraged him to do so."

Dr. F. reports that the person who attacked him at night a few months ago, and severely injured and robbed him in the street, has been arrested as a highway robber, and is likely to receive the punishment which he deserves.

IRISH EVANGELISTS AND COLPORTEURS IN NEW-YORK.

There are now five Irish laborers in this city in the service of the Society, all of them converted Roman Catholics. The writer of the following paragraphs, who abandoned Romanism four years ago, was the first that was employed by the Society. Alluding in his last report, to the fact that he was for a long time "alone" in the field, he adds:—

* Only one dollar per annum for a single copy, and for a greatly reduced price where 5, 10, 20 and more copies may be had

At present it is altogether different; as the LORD has seen fit to enlarge the field, so has He seen fit to increase the laborers. There are four more converts now laboring with me, and there is work for forty times that number, and there are many who could be had, if the means existed by which they could be employed and sent forth. For this I have long and earnestly prayed, and the LORD has at length heard and answered me. But instead of, as I expected when I should have more help, having some leisure time, I find as the work increases, so do my responsibilities. Endeavoring to meet my numerous engagements, I have at present, and for some time back, adopted the following plan: I get up at four o'clock in the morning, read my Bible and other books until six; from eight to nine I attend calls, as many Roman Catholics call at my house for advice, both temporal and spiritual. I go out at nine, visiting and conversing with them until five in the afternoon, at which time I commonly have dinner; after which I start off to our Prayer-meetings.

The other brethren and myself hold half-a-dozen meetings, semi-weekly, in different parts of the city. These meetings are conducted by reading a portion of the Scriptures, singing and prayer, and a suitable time is set apart for religious conversation, and closed with prayer. There are almost invariably more or less Roman Catholics present at each meeting, and sometimes they are contented to remain until ten and near eleven o'clock. So interesting are they, that, notwithstanding the labor which a strict attention to them must necessarily cost, instead of getting tired of them, my own soul is increasingly blest through their means. Doubtless the subjects of conversation introduced and conversed upon at these meetings would be interesting to yourself and many others, had I only time to write them, but I have not.

I hear some strange details from some of them; an outline of one or two instances I cannot help giving you.

On Saturday, Nov. 24th, 1849, Mrs. M. came to my house and handed me ten dollars, (at the same time pronouncing many rich blessings upon my head,) and said, "Send this to my mother in Ireland, sir, and tell her, if you please, to thank yourself for getting it;" with that she handed me her mother's address, and said, "I will give you the other ten dollars as soon as I can earn them." "Where do you live now?" said I. "Oh, never mind that, sir, I may thank you for all. May God Almighty bless you," and with that she departed without requiring a receipt or any other evidence for the payment of her money.

The explanation of this matter is in substance as follows: the first day of August last this same poor woman came to my house in tears and great anguish of soul, telling me that her husband had died of the cholera; giving at the same time a long detail of his sickness, her trials, etc. It appears from her account of the matter, that instead of sending for a doctor when the husband was taken ill, she went about looking for some person to go for the priest. After much difficulty, by sending a dollar for his fee and a coach to ride in, she managed to get a priest. He heard the man's confession, administered the sacrament and anointed him. The woman asked the priest if her husband was likely to live; he said no! Upon hearing this she commenced to scream and make a great noise. The priest told her to keep silence, all was right, her husband would be perfectly happy as soon as he departed this life. "Och!" said the woman, "and sure he was not to confession these five years." "No matter," said the priest, "all is right with him now." Being thus assured, the women kept silence.

The priest then told her that in consequence of his not having been at confession for so long a time, she must have at least four masses said for his repose. Having no children, she broke up housekeeping, came to me and asked me to re-

commend her to some place where she might get employment and earn money enough to pay for those masses; "for," said she, bursting into tears, "how could I rest, and know my poor husband to be suffering?" From various circumstances I am satisfied the amount required for the masses was not less than twenty dollars, although she has not definitely stated the sum. I gave her a note of commendation, and directions as to where she would be likely to find employment, and then remarked that I was surprised at her lack of faith in the Church and want of regard for her husband. She asked me how she showed any want of faith in the Church. As for her husband, she was willing, if necessary, to wear both her arms off to the shoulders to earn money enough to relieve his torment. "Why," said I, "you neither believe the priest nor regard the happiness of your departed husband. "How so, Mr. H.?" "Did'nt the priest tell you that your husband would be perfectly happy as soon as he departed this life?" "Yes, sir, he did, to be sure, but he was not to confession for so long a time, sir." "No matter for that, the priest said all would be right anyhow." Brightening up, she said, "faith, then, sure enough an' he did, sir." "Now then, if the priest is a man upon whose veracity you can rely, and if he knows anything at all about your husband's destiny, and that all is right, and he is perfectly happy, and that is as much as God could possibly make him; and such being the case, surely you would not be cruel enough to disturb the sacred repose of your departed husband in order to put money in the priest's pocket for masses, which, if they had any effect at all, would only disturb his solemn and heavenly repose."

Having with the above and other similar simple arguments convinced her understanding, she began to inquire into the whole affair, until finally she was led to see plainly that Romish masses, with their numerous other gewgaws, were at best but religious deceptions. And now this money, which, had it not been for this interview, would be in the pocket of this Romish mass-monger, is being converted to a more laudable object, namely; to comfort the body of the poor woman's aged mother, and bring her from a land which has been cursed by Romanism, to a land where the glorious Gospel of CHRIST will shine upon her benighted soul more full and free than the natural sun has ever shone upon her body.

Your unworthy servant in Christ,

J. H., *Irish Missionary.*

Dec. 5th, 1849.

The Confessional.

One of our Irish Colporteurs in the city of New-York lately addressed to a Roman Catholic priest the following letter, in which there are some things respecting the confessional which are worthy of being read.

DEAR SIR:—Last winter I had the pleasure of an interview with you which resulted in my addressing you, briefly stating some of the reasons which led to my leaving the Church of Rome, and to which I requested an answer from you; but I have waited so long that I now feel as though I should again resume my pen, and open a new correspondence with you. I should be pleased if you would appoint a time when you and I could have another interview, where I can more fully recapitulate the particulars which led to my conversion to GOD. In my former letter I stated to you my views upon the Tridentine scheme of purgatory. I will now tell you another circumstance which occurred before I left Ireland.

On one occasion when I was at confession, while I was on one side of the confession box, there was a girl on the other; Father Hally, the priest, commenced to hear the confession of the girl, my ear was close to the hole in the confession box and I happened to hear some of the questions he asked her, but modesty caused me to withdraw my ear. As the

thought struck me that I should have to tell the priest that I listened, for which cause he would give me more penance; but still I could hear the questions plainer and louder, and my curiosity led me to listen again, and I then listened attentively to every question he asked her and to every answer she made to his immodest inquiries, and I must say, they were actually scandalous, and would cause any two females to blush to the ears, unless lost to all sense of modesty. I appeal to your conscience as a father-confessor, for the truth of my statements. Have you not asked females such questions in the confessional that have caused modest women to blush when you meet them in the streets of New-York? O! Father M., when I have seen with my eyes and heard with my ears, it is no theory, but facts, which are stubborn things. In referring to this same circumstance a few days ago to a lady of respectability and character, whose name I will not mention unless required, she related to me a circumstance in reference to herself. She said, in the parish where she lived there were two priests, an old parish priest and a young coadjutor. The young priest was her father-confessor, who boarded near her father's house, and she was very pious and went to confession every Saturday night. She said that he (the young priest) would ask her such immodest questions, that when she met him in the street she was so ashamed that she would blush and hang her head. Have you ever met such cases as this, Mr. M., in the streets of New-York? or are the females lost to all sense of modesty? No, but the priests are. For I know that the Irish women are naturally modest and discreet, but they are duped and deceived by priestcraft. But I am happy to say that many of them begin to see the absurdity of whispering all their thoughts, words and actions into the ears of a sinful priest, or lustful, rather, I ought to have said.

This you cannot say is taken from Dens' Theology nor ancient history, nor from any other than modern Popery, as it now is in this enlightened city of New-York. Yes, sir, and facts too, with which you are familiar from week to week in the confessional, in St. C. Church, in — street. I could multiply cases of a similar character which come to my ears every day in my travels among the people; but it is useless to bring them up to your view, as you are more familiar with them than I am, being a father-confessor yourself, and having every advantage of knowing them by a continual practice from day to day.

I will not make you and others blush by stating the particulars of what another lady related to me on another occasion, of herself and a priest in the confessional; for this small sheet cannot contain it. But you may expect to hear from me again, for I hope to hear from you soon. I will, however, inclose a small tract containing the binding oath you and others of your order are under, both bishops, priests and jesuits, wherein you are bound as a slave to the Pope, to believe him to be infallible, and that too in the face of his shameful flight. You are also bound to believe that his pretended Holiness, the Pope, is the successor of St. Peter, and representative of the LORD JESUS CHRIST; even he who ran off with a lie in his mouth, as you are aware he did. Why, sir, would you have me such a dupe as to believe him to represent, in any respect, the SAVIOUR of the world? I should think that you too have seen enough to convince any man of a reflecting mind that he certainly represents the "*father of lies*," and him only; but if you have not, I certainly hope you soon may.

This is the prayer of your best friend.

If you are fatigued in life's journey, if the scenes and the persons among which you pass are inhospitable, see yonder the palace divine, the angel-friends, and the region of ever-blooming flowers are nigh! It is not far to go; be patient, go on, and live for ever. *Foster.*

FRENCH SERVICE IN NEW-YORK.

The Rev. Mr. Astié continues his French service in the Chapel of the Brick Church every Sabbath, and labors through the work for the spiritual interests of the French and Swiss population in this city. The congregation on the Sabbath is quite encouraging as to size, and is gradually increasing. We shall speak more fully of this portion of the Society's labors in a future number of our Magazine.

OPERATIONS OF THE SOCIETY AMONG THE CANADIAN (FRENCH) POPULATION IN THE NORTHERN PARTS OF NEW-YORK AND VERMONT.

In this field the Society has three French preachers and two evangelists, whose labors have been greatly blessed. We can give in this number but one extract from the letters and reports of these laborers. It is from a letter from the Rev. Mr. Moraine, dated West Enosburg, Vermont, Nov. 22d, 1849:

"The work of the LORD is still going forward with as great vigor as at any former period. Since the last Association, which met on the 19th and 20th of September, twenty converts have been added to our Church.

"Ah, dear brother, if you were now here to attend one of our meetings, it would rejoice your heart to see converts praising the LORD, and sinners weeping for sin.

"I will here speak of one who has been recently converted—a man between thirty and forty years of age. Some years ago, myself and wife were at Richford; whilst engaged in prayer at the house of a friend there, this man came in, in great rage, determined to jump on me; but a young Roman Catholic girl was my protector. Although engaged in prayer I heard the commotion, and the girl pleading with him, but I did not fear him. He has attended our meetings occasionally since. Last Sabbath week he was made to rejoice in the forgiveness of his sins.

"Cordelia, my youngest daughter, was converted last summer, and was added to the Church three weeks ago last Sabbath. She has been a true missionary among those of her own age, and has been the means, under GOD, of bringing three or four of them to the Saviour. The work at this time seems to be general, embracing the old, the young, and the middle-aged. The LORD be praised for the display among us of his power to save.

"As regards the School of Mr. Tetran (our converted priest) it is going on well. There are several who wish to attend in the winter, who do not attend now."

OUR GERMAN CHURCHES IN NEWARK AND PATERSON, NEW JERSEY.

We can only say at present, that the labors of our missionaries in these places are attended with encouraging success. An attempt is about to be made, at the former, to buy a small church for our German Catholic congregation. A meeting for the accomplishment of this object was held in the lecture room of the First Presbyterian Church, on the evening of

Thanksgiving Day, (Nov. 29th,) at which the Corresponding Secretary for the Home Field gave a history of the efforts of the Society in behalf of the German Catholic population of our country, and set forth the importance of having a suitable permanent place of worship secured in Newark for that portion of its inhabitants. The subject awakened much interest in those who were present. A second meeting will be held soon.

OPERATIONS OF THE SOCIETY IN LOUISIANA.

The Rev. Mr. L'Hôte is prosecuting his work in Baton Rouge with some encouragement.

The Rev. Philip Wolff, who has spent two winters in New Orleans, laboring among the French population, for the Foreign Evangelical Society, returned to Switzerland last summer, (with the approbation of the Committee,) duty to his family requiring his presence there for a season. The Committee, deeming it of great importance to secure good men in as great numbers as our rapidly increasing German population, Protestant and Roman Catholic, imperatively demands, requested Mr. W., whilst in Europe, to visit the Theological Seminaries at Basle, Berlin, Barmen, Stade, Bremen, and Hamburg, for the purpose of conferring with the professors and other brethren in regard to the kind of laborers whom this part of our foreign population requires, and to make such arrangements as may lead to the coming to us of such helpers. Those that may be well qualified to labor among the Papal portion of our country, our Society will engage to support, if the Churches grant us the means; and those who come over to labor among the German Protestant immigrants, we have confidence to believe will find other societies among us to employ them. Mr. W. has been, we learn, eminently successful in his mission to Germany. At the time of the present writing he is daily expected. As soon as he arrives he will return to his labors in New Orleans. Respecting those labors—so full of encouragement—as well as his recent visit to Germany, we shall speak hereafter.

WISCONSIN.

We have no space in our present number for any notice of Mr. Zip's labors in Wisconsin.

Operations of the Society in the Foreign Field.

France.

MISSION IN PROVENCE.

This important field of labor, embracing one of the richest and most prosperous districts of France, has long been occupied by the Society, and is beginning to show the most favorable indications of fertility. Our excellent agent, the Rev. Mr. Boissier, has had occasion, in a recent tour, to witness an

encouraging increase of interest and favor in behalf of God and the herald of the Gospel. His narrative deserves an attentive perusal.

"I have refrained from writing to you for a few weeks past, only that I might be enabled to give some account of a Missionary excursion which I was projecting at the time your letter reached me.

"I soon satisfied myself of the correctness of Mr. Rouaze's opinion, that the season was unfavorable for securing anything like a large attendance upon frequent religious services; and judging it unwise to restrict my labors to the narrow limits which our brother Viel had traced out for himself, I thought best to make a more extensive circuit, and do at once the work of a Colporteur and of an Evangelist. I began with P * * *, whither I was accompanied by Colporteur Vasserat, though he has not yet been engaged as a laborer of the American Swiss Committee. During the three days spent there, we disposed of the greater portion of the copies of the Scriptures remaining at our depository; as well as of a large quantity of religious Tracts. I preached the Lord Jesus in many families, in a number of eating-houses, and in the public square; and from what we saw and heard, I was led to conclude, that a systematic exposition of the doctrines of the Gospel would not be without fruit in that place. I formed the same opinion, also, relative to the other localities that we visited; not that there would be reason to expect results of a startling nature, as calculated to *produce a sensation;* but that a number of souls would be gathered around the Word of God, and become the subjects of its regenerating power. I afterwards visited this place again, in company with brother Sallet, minister of the Established Church at Pepin; and we found fresh occasion for encouragement and rejoicing. We sold all the Scriptures we had with us, spoke openly in the streets of the errors and abuses of Romanism, and proclaimed salvation freely offered through faith in Jesus; the people listened with wonder, and sometimes with interest, but seldom was a voice raised in favor of the priests. At many houses where the first answer to the offer of the Scriptures had been in the negative, the feelings of the individuals addressed were changed after hearing a few passages from the sacred pages, with the remarks I was enabled to make upon them; and the result was an affirmative reply.

"Towards the latter part of July I heard of a village at the north of C * * *, in which there had been, in the early days of the Republic, a great excitement against the *Curé*. Being desirous of visiting it with a supply of Bibles and Testaments, I sent an order on Mr. F., and set forth. On the way I held meetings at several places, and visited a parish near Merindol, where, some years ago, several of our friends resorted and preached,—among others brother Moureton. The prayer-meetings undertaken by these brethren have long since been discontinued; their labors have left us apparent effects; and yet the serious attention with which I was heard, and the tears that I witnessed on the cheeks of my hearers, led me to hope that, here too, the seed sown will spring up and produce good fruit in many hearts. *Cast thy bread upon the waters, and thou shalt find it after many days.*

"At A * * I went about for a whole day, with scarcely an interval of rest from morning till night, carrying my message from house to house, and from street to street; and there too, as at the other localities visited, it was in the open air that our religious conversations took place; the people gathered around, and the conversation became a sermon,—sometimes, I must confess, rather severe and unpolished in language, particularly when our subject was the deceptions of the clergy. Ten families at this village purchased the Word of God; and many more obtained various smaller publications.

"But it was at M * * *, the village already spoken of as the object of this

tour, that I received a welcome quite beyond my expectations. I was not slow to perceive that the movement of opposition to the *Curé* was of little importance in its bearing upon the Gospel. The opponents of the priest doubtless mistook me at first for a disguised Jesuit, or something worse, when they heard me tell about religion and the Gospel. But many of them were soon convinced that this was something very different from priestcraft and masses; and they bought Testaments, and Tracts on the subjects of confession, purgatory, &c. In many families friendly to the priest, the coldness at first displayed towards the Word of GOD soon gave way to a manifest interest, after some minutes' conversation on the great topics of the welfare of the soul, conversion, and salvation through faith in CHRIST's atonement. I read and explained to them passages of the New Testament; and they purchased it, to see *whether these things were so.* "But, sir," some would say, "you ought certainly to be a preacher! Talk to us, explain to us again these beautiful things." One thought I must be a priest, until I showed him that my head was not shaven. I was recalled two or three times to the same house, to repeat my message. It was my intention to hold a public meeting in the evening; but the civil authorities told me that under present circumstances, and in view of the excited state of feeling, I could not be allowed to do so. What might have been my course I do not know; but when night came I was completely exhausted, and lost my voice. I had so used and *abused* it during the three days preceding, that without taking into account the fatigue of travelling in the excessive heat of the season, I was entirely disabled, and was compelled to turn homeward. A week after my return I had not recovered from the effects.

"Thus, dear brethren, I have given you some particulars of my labors out of and remote from this town. I have here continued the work undertaken by brother Viel, and have held meetings at three localities besides the centre of this station. The Christians at these places are but little advanced; and it will be necessary, as soon as the season shall become more favorable, to endeavor to extend religious instruction among them. With the exception of one very interesting young man, seventeen years of age, who will go in October next to our Theological School at Geneva, we have not a single member who is capable of saying a word at a religious meeting. In order to facilitate the work of Christian instruction, I have requested and obtained the foundation of a religious library, for the benefit of all the converts in the vicinity. May the LORD add his blessing to these endeavors!

"It seems absolutely necessary, to me, that the post at which I am now stationed should be occupied without interruption; should this not be the case, there is reason to apprehend that many who are not yet well grounded in the faith will fall away. But I would not recommend your agent to remain constantly at this place; he should include in his field of labors all the surrounding villages, and one or two at a considerable distance."

MISSION IN AUVERGNE.

Our indefatigable evangelist CHARBONNEY continues to labor with much success in this portion of our field. "The Church of Thiers," says Col. Tronchin in a recent letter, "is increasing in strength and numbers, as you will hear from Charbonney's letter. At Clermont we have now a Bible-reader; but it is very desirable to station a minister of the Gospel at that post. We cannot venture, however, to increase the number of our laborers before receiving further advices from you."

Mr. Charbonney has for some years been supported by the ladies of one of our Eastern churches. Will not some other church undertake to sustain a missionary at the important neighboring station of Clermont?

"Since my last letter I have visited Clermont and St. Florine. At Clermont the cause is making good progress; I observed several new countenances at the meetings. Brother Guillot, notwithstanding his studies, has found time to hold four meetings a week,—two on Sundays and two on week-days,—and to make a number of visits. In a word, though there has been no remarkable sensation at Clermont, there is much cause for encouragement; the few converts are noted for their zeal in spreading the Gospel around them; and we have good reason to hope for a speedy and real revival of religion in that town.

"The little flock at St. Florine is full of life and activity; and the meetings are more numerously attended since Mr. Moureton has sent brother Chazalet thither. On arriving, this Colporteur ascertained the names of such persons as were most violently opposed to the Gospel; he called on them once or twice; and now a remarkable change is evident in the sentiments of those persons.

"On my way back I passed through three villages, in the last of which, C * * *, my soul was refreshed by a singular indication of Divine mercy. Some years ago the excellent Curchot sold, in that village, a Testament to a young man, to whose conversion the reading of it was blest. Not knowing whither to go to obtain further instruction, he set off for Geneva, and went to see the Venerable Company of Pastors. These gentlemen showed him great kindness, kept him there for some time, and then, giving him a certificate of his conversion to Protestantism, put him in a school at Paris. On returning to his native place he opened a small school for adults, which is now in a flourishing condition. But being still uneasy in his mind, he went to Clermont to seek spiritual assistance from Mr. V.; who finally advised him to come to see me. This poor young man has afforded me the greatest encouragement; he received the message of truth with many tears. Oh! how admirable are GOD's ways towards them that seek Him!"

At a later date Mr. Charbonney gives some interesting details respecting the Church at Thiers.

"Thanks be to GOD! our little Church is increasing in numbers. Yesterday being the Sabbath, seven persons came forward to partake of the sacred feast and unite with the Church. Others have requested permission to do likewise; but as they are yet very young in the faith, I have advised them to wait a little longer, and in the meantime they will be visited by brethren who may do them good. With regard to the seven of whom I have spoken, they have obtained the unanimous confidence of the brethren. One of them is a schoolmistress, who formerly was exceedingly bigoted; since her conversion she has suffered violent persecution from the Romish clergy, who have succeeded in withdrawing all her scholars, and thus depriving her of her only means of support. But GOD, who is rich in mercy, has greatly strengthened her; she endures her trials with much resignation; and I am particularly pleased with the faithfulness with which she confesses her SAVIOUR whenever an opportunity offers. Her father and mother are no less interesting; they are full of happiness and joy.

"We have other occasions for thanksgivings besides these. Last year our meetings were never attended by strangers; but at present, although our hall of worship is in a very inconvenient situation, we see strange countenances *every Sabbath;* and in general these are persons who, after attending two or three times, cannot dispense with hearing the good tidings of salvation. Last Thursday I was called to implore the Divine blessing on a newly-married couple. About fifty strangers were present, all of whom expressed much satisfaction."

MISSION IN THE LOIRE.

Whilst the political agitations of the past year have frequently disturbed and impeded the progress of the Gospel in France, it sometimes occurs that they serve to open the eyes of the people to their wants and to the weakness of other systems. The Papal intrigues at Rome seem, from the following report of an evangelist, Mr. Lenoir, to have produced this feeling very strongly in his field of labor, which is the department of the Loire. His statements on this subject are, as will be seen, quite encouraging:

"The general condition of men and things in this region has not altered materially since my last report. I must however note, as a token for good, the happy effect produced on the popular mind here by the iniquitous proceedings at Rome. With the exception of a few madmen who rejoice in the apparent triumph obtained by the Papacy, every body is indignant at the conduct of the Pope and his adherents. There is evidently a greater reluctance to assume the defence of the Romish system, and a greater willingness everywhere to listen to the voice of the messengers of peace. People say to themselves and to one another, that "very likely these men are right after all." And, what is here quite unheard of hitherto, there are substantial men in one town who have not hesitated publicly to encourage our Colporteurs to pursue their pious labors. It seems to me increasingly evident that the arch-enemy is now, more than ever, prosecuting a work of self-deception. To be sure he will not convert souls to CHRIST; but he will destroy many prejudices which seemed destined to resist our efforts for a long time to come.

"I have resumed, with the intention of keeping them up, our meetings at St. A——. I was there on Sunday for the first time; had the pleasure of talking with seven or eight very attentive hearers, and shall visit several others at their homes. After the meeting a man from another village, who happened to be present, came up to shake hands with me and express his thanks. Though our friends at St. A—— are in a very lifeless condition, yet it seems that several consider themselves as members of our communion, and have ceased altogether their attendance at the mass. But, I repeat, they are wanting in the one essential thing, the breath of the Holy Spirit.

"In this town the religious meetings are tolerably attended. The spiritual condition of the members of the congregation presents no remarkable characteristics. The conduct of some is quite satisfactory; others are making but little progress. Our temporal condition is more favorable than it was; there is less physical destitution, and the political disturbances are rapidly cooling down, so that the minds of men are gradually better disposed towards the Gospel."

The Mission-school at St. Etienne, under the direction of Mr. Nicolet, is an interesting and flourishing enterprize, which was started under the auspices of this Society, and has been for some months under its care. It would be wrong to expect from such a work any immediate or very striking results. The fickleness of childhood makes it impossible to rely upon any momentary appearances of good. Our brother Nicolet has therefore no very remarkable incidents to relate; yet we are glad to learn that, among some discouraging influences, he has much cause for joy and encouragement. There is much seriousness pervading the whole school, particularly among the elder portion of it. All the scholars manifest pleasure in hearing of Divine things; they give great attention to them, and there is every reason to believe that they have made much progress in Sacred knowledge. On the other hand, it is sad to find that

the parents, owing to the excessive burden of their labors, which scarcely suffices for the support of their families; or else by reason of their ignorance,—do not give the least countenance to the efforts of the schoolmaster, but on the contrary injure, by their neglect, the education of the children. Mr. Nicolet endeavors, by frequently visiting them, to awaken more interest in behalf of the beings intrusted to them; and we trust that, under the Divine blessing, he will at least in a measure succeed. Meanwhile he is not discouraged, but is aware that the fruits of his labors must appear hereafter. In a recent letter he writes thus:—

"This rising generation will certainly afford greater gratification to our successors. Having themselves tasted of the advantage of a good education, and, so to speak, imbibed its principles, these future fathers and mothers will naturally feel desirous of bestowing them upon the children given them by the LORD. Their intellectual and moral faculties being more highly developed, they will better appreciate the importance of Christian education, and give their support to the instructors to whom their families may be intrusted."

"The little Missionary meetings commenced in the early part of this year, have prospered; the children take great interest in them; and at the close of every meeting nearly all of them contribute their mite for the support of the Missionaries. The girls' Sunday-school is also successful, and we trust will receive a blessing from the LORD.

"The highest number of scholars in this Mission-school for the past year has been fifty-eight boys and forty-four girls, making a total of one hundred and two. Thirty-eight having left, for various causes, the present number is sixty-four."

From these statistics it will be evident that the LORD has not forsaken his cause in this Mission, but has greatly blessed the labors of our brother. Indeed he is much encouraged, and closes his report by saying: "What Christian heart can refrain from the hope that, among these hundred children, there may be some, at least, who shall be received at the right of the LAMB in the great day; and who meanwhile will have reason to bless GOD for putting it in the hearts of some of his disciples to send the glad tidings of salvation through CHRIST to these poor children!"

AN INTERESTING APPEAL.

The following letter was addressed to the Executive Committee by a pious stranger from the West Indies. The subject to which it refers has received the attention which it merits from the proper Societies. About the time that the Committee received the subjoined communication, an American captain, engaged in the South American trade, brought to the office of the Society a South American who desired to obtain the Bible. He received a good supply of the Scriptures, tracts, D'Aubigné's History of the Reformation, Kirwan's Letters, *all in Spanish*, to be distributed among his compatriots. It is cheering to find that there are some in South America who are beginning to seek after the Truth.

"A believer, though an unworthy Christian, now studying the Bible, inspired by your zeal in spreading the light of the Gospel over the world, begs leave to submit a remark to the consideration of the Society. You are aware of the darkness in which Spain lies in regard to religion, and that small causes sometimes produce effects of vast importance.

"St. Thomas is a free port, as I suppose the Society knows, as well as that there are some Protestant Churches.

That island has a great commercial intercourse with Porto Rico, Cuba, and some places in South America. Would it not be convenient to make a small dépôt there of Spanish Bibles, New Testaments, and Tracts? The piety of those Christians would have some one to offer them for sale to the many Spaniards going there. I think it is one of the best means in order to succeed in introducing the Word of God into those countries; for this would happen in small quantities, and probably the Custom-house officers would say nothing.

"May the Lord bless the efforts of the Society, and make the light of His glorious Gospel shine over my benighted country. A Spaniard."

South America.

RIO JANEIRO.

The Rev. Mr. Pease, of the Methodist Episcopal Church, who has spent two winters in the West Indies for the American Seamen's Friend Society, has lately sailed for Rio Janeiro, where he is to be employed jointly by that Society and the American and Foreign Christian Union. Of his labors in that important city and port, we shall speak in due time.

We are compelled, for want of room, to omit here some interesting intelligence from Russia, Valparaiso, and other foreign fields.

Such is the notice which we are enabled at this time to present to our readers respecting the Society's operations in the Home and Foreign Field. They will agree with us, we are sure, in the opinion that we have abundant reason to be encouraged. On what side soever we look, the field is "white already to harvest." The time has come for a great and glorious work of regeneration to be attempted in nominally Christian lands—amid nominally Christian nations and people. Experience is demonstrating that this is a very *practicable* work—yea, that it is, through God's assistance, comparatively an easy work. There are thousands, and hundreds of thousands, among those that have known nothing of Christianity save the very imperfect and very corrupt teachings of Rome and the fallen Churches of the East, who are not contented with the delusions amid which they have lived. There are thousands and hundred of thousands in the same countries, who have rejected the only Christianity of which they have known any thing, but who feel that infidelity cannot satisfy the demands of the immortal soul. Blessed be God, the prospect of the resuscitation of a pure Christianity in the Protestant countries on the Continent becomes every year more cheering.

View of Public Affairs.

The true stand-point,—to use a German idiom, which is fast becoming incorporated into our language,—from which a Christian should look upon

public affairs; or, in other words, the political events of the times, is to be found in the great truth, so sublimely uttered by the Prophet, King of Israel: THE LORD REIGNETH; LET THE EARTH REJOICE; LET THE MULTITUDE OF THE ISLES BE GLAD THEREOF. CLOUDS AND DARKNESS ARE ROUND ABOUT HIM: RIGHTEOUSNESS AND JUDGMENT ARE THE HABITATION OF HIS THRONE. Psalm 97: 1, 2. It is from this position that we desire to contemplate and briefly report, from month to month, the movements great and small, which form the current of events in the political world in our day. In doing this we shall have abundant evidence to convince us of the great truth to which we have just referred, and abundant reason to fall back upon it, as our only valid source of consolation in the hour when, to the unbelieving eye, nothing is visible in the political horizon but darkness and gloom.

OUR OWN COUNTRY.—With the return of the cool weather of the autumn, health returned to almost all portions of our country. Our southern cities wonderfully escaped the ravages of the yellow fever during the last summer, and the cholera has departed from almost all our borders. There was, therefore, more than ordinary propriety in the appointment of DAYS OF THANKSGIVING, by the governors of so many of—we wish we could say *all*—our States. We have reason to believe, that those seasons were very generally, and doubtless, on the part of the serious portion of the population, very devoutly observed. Surely if ever nation had reason to be profoundly grateful to GOD, it is the people of these United States. When we look at our political, social, and religious privileges, at the fruitful season we have enjoyed, and the return of health to our borders, we may well call upon our souls and all that is within us to bless His holy name, who is the Author of all our blessings.

In a large number of our States the elections are held in the autumnal months. These elections, whether having reference to the city, borough, county, state, or the general government, were in many places scenes of more than usual animation and earnestness. The result in many states was less favorable to the administration of the general government than many, perhaps most, had anticipated. Our limits will not allow us to enter into particulars. Yet we cannot forbear to refer to the decision by the people of the state of New-York, that the common schools shall be FREE. Their support is to be derived henceforth from taxation in connection with the aid derived from the avails of the School Fund of the State. This is a great advance in the cause of universal education.

The legislatures of many of the states are now in session, or soon will be. At the time of the present writing Congress has entered upon its fourth week, and Howell Cobb, Esq. of Georgia, has been elected Speaker of the House, after a strong contest, arising from the singular position of the political parties; and the Message of the President was received in our city on the 25th of December.

Everything seems to announce that the present Session of Congress will be a very important one. The question of Slavery threatens to be an element of much excitement and of much peril. It is painful, and in the highest degree alarming, to hear the word DISUNION so often uttered by men of the extreme party feelings—both from the South and the North.

And, although we have a good degree of confidence in the wisdom and patriotism of many distinguished men in both branches of Congress, yet we desire to feel more and more that our salvation as a nation must come from GOD alone. To His throne we would betake ourselves, and call upon our readers to do the same, in this hour of need. To Him—who brought our fathers to this land, whilst it was yet a wilderness, who drove out the heathen that were here before them, who has raised up this great nation, amid which He has, as we would confidently believe, many dear children—let us look. With Him let us plead, that He would turn away His face from our great and numerous national and personal sins, and be our Guide and Protector, as He has hitherto been.

The duty of praying for our Rulers and our Legislators is one whose importance, we fear, is not appreciated as it ought to be. Most certainly we ought to carry this subject daily to the Throne of Grace—in the closet—around the family altar—as well as in the prayer-meeting and the house of GOD. How striking is the Apostolic injunction: "*I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*" 1 Timothy, 2 : 1, 2. We do not pray enough for our own Rulers, and we fail still more in the discharge of this duty in reference to the rulers of other lands.

OTHER COUNTRIES.—SOUTH AMERICA AND MEXICO.—With the exception of the usual disturbances in Mexico, the protracted war between Buenos Ayres and Monte Video, and an attempt at insurrection in Peru, our Western hemisphere has been of late remarkably tranquil—more so, indeed, than for many years. It is to be hoped that the South American Governments are making some progress, although exceedingly slow, in the way of constitutional rule.

Some fears are entertained that difficulties may arise between our Government and that of Great Britain, in relation to Honduras and the Mosquito country. It would seem as if both Great Britain and the United States had not been fortunate in the choice of their Agents in that region; for both Mr. Chatfield, the Consul of one, and Mr. Squier, the Chargé d'Affaires of the other, have, as far as we can see, acted very unadvisedly, to say the least. Our hope is, however, that neither this difficulty, nor any other, will seriously

embroil two nations the most Protestant in the world, so nearly allied, and whose interests are so intimately intertwined.

EUROPE.—At this moment all is still throughout Europe. For a time despotism has triumphed in Italy and Hungary;—not, however, without some qualification ought this to be said of the former. Whilst it is true that the constitutions which the King of the Two Sicilies, Pius IX, and the Dukes of Tuscany, Modena, and Pama gave, in their fright, twenty months ago, have been torn in tatters, the Government of Sardinia adheres to that which Charles Albert gave, with a good degree of fidelity. Nor is it certain that those rulers who have just been named, with the exception perhaps of the King of Naples, will dare to return to the extreme despotism which formerly and so long reigned in the countries over which they bear rule.

There is no little uncertainty about the Pope's future course. That he will return to Rome we are told by every dispatch from Italy; but when, nobody knows. There is something the matter. But time will, before long, explain all. We apprehend that his Holiness is afraid to return. Nor can he be well pleased with the course which the President of France has taken in dismissing his late ministers, and among them Mr. de Falloux, than whom his Holiness has no stauncher friend in France—not even excepting M. Montalembert himself.

All eyes are again turning to France. What will Louis Napoleon do? Is he going to become an honest man, and an energetic and wise President, as he *promises* to be? Or is there going to be another 18th *Brumaire*, and a reënactment of the scenes of St. Cloud? we cannot say; but we *fear* that he will attempt the latter. Whether he will succeed, however, it is impossible to predict, because of our ignorance, on the one hand, of what sort of a man he really is; and of the disposition of Changarnier and the troops of the line on the other. Surely the state of things in France demands our prayers. For the sake of the work of GOD in that great country, peace and tranquillity are eminently desirable.

The difficulty between Russia and Turkey respecting the surrender on the part of the latter, of the Hungarian and Polish refugees, appears to be at an end, and these brave but unfortunate men will probably find the means to quit the place of their present sojourn for lands in which they may breathe more freely. They will find a welcome and a home with us, if they think proper to come hither.

There is nothing in the present state of the rest of Europe which it is necessary for us to specify at present. Nor is there anything in the other parts of the Old World, that deserves mention, save the unfortunate collision between the Portuguese and the Chinese at Hong-Kong, the atrocious murder of the Governor of the former, and the dreadful revenge inflicted upon some sixty or eighty of the latter. The English and American ships of war have promptly interfered to protect, not only the English and American residents, but to prevent, if possible, the further effusion of blood.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th December, 1849.

MAINE.

Bath—Cong. Society collection, in part, to make Rev. John O. Fisk life member, . $23 50

NEW HAMPSHIRE.

Exeter—First Parish, balance of collection, 3 00
Dover—Cong. Church, . . . 20 00
William Woodman, ... 5 00
Individuals in North Church, . . . 4 00
Great Falls—Col. in Cong. Ch. . . . 13 25
Great Falls—Col. in North Ch. . . . 6 10
Concord—West parish, balance of subscription, ... 9 00

$60 35

VERMONT.

Col. by Rev. Mr. Dougherty, . . $17 00
Brattleboro—Calvin Townsley, . . . 5 00
J. E. Dirkerman, $5. N. B. Williston, $10, . 15 00
E. Kirkland, $5. Wells Goodman, $5 . 10 00
Other persons, ... 18 75
West Brattleboro—Collection, . . . 6 15

$71 90

MASSACHUSETTS.

Rodney—Presb. Ch. balance for F. Colporture, ... 2 50
Shirley—Donation, ... 3 80
Bradford—Miss B. E. Lovejoy, annual sub. 3 00
Hadley—Per J. B. Porter, executor, a legacy of Madam Dorathy Williams, late of Hadley, to make Mrs. L. E. P. Curtis and Miss C. W. Porter life members, ... 60 00
Chelsea—Winnisimmet Soc. ($5, of which toward making Leroy M. Gale, Holms' Hole. Mass. L. M.) 113 65
West Attleboro—Rev. M. Bailey's Society, 9 00
Norton—L. M. Wheaton, toward making Mrs. Wheaton L. M. 15 00
Woburn—First Cong. Soc'y, in part to support Colporteur in France or Italy, . . 85 00
W. Newton—Rev. Mr. Gilbert's Society, to support Colporteur and make Rev. Lyman Gilbert and Mrs. Gilbert. L. M. . . 80 00
Dracut—West Parish, Ch. Col. . . 7 43

$379 38

RHODE ISLAND.

Providence—Rev. R. Waterman's Church, additional, ... 1 50
High-street Cong. Ch. 23 19
Female Benevolent Association, . . . 20 00
Female Class No. 5. . . . . 1 00

$44 69

CONNECTICUT.

Hartford—Centre Ch. F. Parsons, . . 10 00
Thomas Smith, 50. Thos. S. Williams, 100, 150 00
James B. Hosmer, 25. W. W. Ellsworth, 15, 40 00
James Trumbull, 15. David Watkinson, 20, 35 00
Calvin Day, 20. J. Wadsworth, 15, . 35 00
C. Seymour, 10. John T. Boswell, 10, . 20 00
H. S. Potter, 20. James M. Bunce, 50, . 70 00
R. Mather, 5. C. Seymour, 3, . . . 8 00
J. Beach, 5. L. C. Ives, 15, . . . 20 00
B. E. Hooker, 2. A Friend, 3. . . . 5 00
S. Weld, 5. A. C. Baldwin, 5. E. Stone, 1, 11 00
Wm. W. Turner, 3. H. Fitch, 5. W. Capron, 5, ... 13 00
Goodwin & Co. 5. B. Hudson, 5. A. Smith, 15 . . . . . 25 00

Carried forward $446 00

Brought forward $446 00
W. Howe, 5. Cash, 2, . . . 7 00
John Olmstead, 2. W. S. Monson, 2, . 4 00
W. H. Alyrn, 2. E. Fessenden, 4, . 6 00
Samuel Coit, 1. H. A. Perkins, 5, . . 6 00
Cash, 5. S. B. Kendall, 1, . . 6 00
W. W. Howe, 10. S. P. Thatcher, 1, . 11 00
H. R. Coit, 1. Cash, 1. E. Parsons, . 3 00
Hartford—L. Wilcox, 10. Rev. D. Robbins, 2, 12 00
Mr. Beach, 1. Mr. Talbot, 3, . . 4 00
Mrs. Rathburn, 1. Meth. Church, 8, . 9 00
Collection in North Church, in part, . . 107 75
Eastbury—Cong. Ch. to make Rev. Aaron Snow, L. M. 30 31

648 06

NEW-YORK.

Junius Presb. Ch. per Rev. Hiram Harris, pastor, ... 5 00
Paris Hill—Cong. Ch. balance collection, 7 25
Bushwick—Maria L. Vail. . . . 5 00
Newbury—Ladies' First Presb. Ch. to make Rev. John Johnston, L. M. . . . 30 00
Marbletown—Refd. Dutch Ch. . . 13 53
Female Benevolent Society, . . . 10 00
Donation by a lady, ... 5 00
St. Alban's—Mrs. Chandler, a widow's mite, 1 00
City—Mrs. Beulah Burnell, in full for life membership, ... 5 00
Newburgh—Missionary Soc'y of Union Ch. 60 00
Sing Sing—Presb. Ch. collection, . 20 00
Mr. and Mrs. Maurice, . . . 10 00
Martin Maurice, ... 1 00
Hopewell—Rev. A. Polham, 10. Coll. 11, 21 00
Miss Henrietta Vanwick, . . . 10 00
Rochester—Washington-st. Ch. . . 5 00
Fishkill—Rev. Mr. Kip's Ch. . . 32 72
Samuel A. Hyat, for life membership, . 30 00
Refd. Dutch Ch. col. . . . 8 25
Newburgh—Collection in Refd. Dutch Ch. 10 00
In part to make Rev. Mr Gage L. M. . 13 82
Collection in Baptist Church, . . 5 00
Yonkers—Mr. Flagg, 5. Mrs. R Baird, 5, 10 00
Mr. Wells, 5. Mr. Foot, 5. . . . 10 00
Mattawan—Presb. Ch. a few individuals, 5 00
City—Sabbath School connected with Refd. Dutch Church, Greenwich, . . . 6 00
Collection in French Ch. per Rev. Astie, 100 00
Deavenport—Benjamin Parker, L. M. . 1 00
Harlem—Presb. Ch. in part to make Rev. Mr. Gillet L. M. 23 50
Jamaica, L. I.—Presb. Ch. . . . 51 55
P. A. Andrews, L. M. in part to support Colporteur in France, ... 40 00
West Coventry—Per Mr. J. Foot, to make Rev. A. Parker L. M. . . . 18 34
Almond—Presb. Ch. in full, to make Rev. Joel Wakeman L. M. 20 00
Somersett—Presb. Ch. 13 00
Huron—Presb. Ch. a balance, . . . 3 00
Dansville—Second Presb. Ch. to make Rev. C. H. Hequenburg, L. M. . . . 31 66
First. Presb. Ch. 8 62
Leroy—Female Seminary, in full, to make Miss Mary E. Wright L. M. . . 1 00

$659 74

PENNSYLVANIA.

Honsdale—Rev. Mr. Rowland's Church, 71 81
Middlespring—Presb. Church, per Rev. Mr. Moody, ... 16 00
Carlile—First Presb. Cong. to make 'Conway P. Wing L. M. 32 05
Second Presb. Ch. in part, to make Rev. Marvin Johnston L. M. 12 00
Erie—First Presb. Ch. to make Rev. Geo. A. Lyon L. M. 32 02
Baptist Church, ... 11 65

$175 53

NEW JERSEY.

Bridgeton—Collection in Presb. and Baptist Churches,	56 00
Freehold—Rev. Mr. Vandoreu's Ch.	18 50
A Lady,	10 00
Newark—Samuel J. Smith, in full, to make Miss Mary Chapin, L. M.	17 00
Other persons,	117 88
Rev. William Bradley, in full,	15 00
	$234 38

GEORGIA.

Savannah—Miss Cooper, to support a Colporteur among Germans,	10 00

MISSOURI.

St. Louis—W. L. Gilman,	13 75

ILLINOIS.

St. Charles—Cong. Ch. per E. J. Gillett,	6 18
Methodist Church,	8 20
Elgin—Cong. Ch.	7 52
Belvideer—Cong. Ch.	14 87
Rockford—East Cong. Ch.	13 31
First Cong. Ch.	4 30
Dr. Haskill	0 50
	$54 85

MICHIGAN.

Niles—Presb. Cong. to make Alfred Bryant life member,	41 83

WISCONSIN.

Fondu Luc—Promiscuous Assembly, per E. J. Gillett,	5 90
Racine—Remnant of collection in Presb. Ch.	1 25
Pike Grove—Cong. Ch.	7 21
Southport—Female Association Cong. Ch.	5 00
	$19 36

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, Dec. 10th, 1849.

Donations for Portuguese.

(For the month ending December 10, 1849.)

Miss Cooper, Savannah, Georgia, $15. From Ladies' Benevolent Circle, New Boston, New-Haven, 12. Through Rev. Dr. Baird, col. 1. Mrs. Herman Baxter, W. Denis, Mass. 1. Mrs. Edward Seves, 25 cents. Mrs Cornelius Seves, 25 cents. Mrs. Obed Baxter, 1. Mrs. Ann S. Chase, 1. Mrs. Henry Bangs, S. Denis, 1. A Friend, by Mrs. M. Benedict, Clinton, N. Y. 10. Presb. Church, E. Buffalo, West Co. Pa. 10. Through W. W. Chester, N. Y. city, W. G. Ball. 20. George Merrit, 20. Leonard J. Wyeth, 20. D. Perkins, 5. M. Stone 2. D. N. Catlin, 2. Mrs. S. J. Beebee, 2. Rev. J. Wells, 1. Miss Doolittle, Rochester, 1. J. F. D. Johnsboro, Tenn. 3. P. Hammond, N. Wardsboro, Vt. 1. Saml. Farewell, E. Smithfield, Pa. 1. Ladies in Groton, N. Y. 4. High-street Sewing Circle, Portland, Me. through Rev. J. W. Chickering, 30. Newhaven, Ct. C. H. Goodman, 5. Pine-street Church, Boston, through Rev. J. H. E. 13. Utica, N. Y. Mrs. C. W. Martin, 4. Natches, Mass. A Lady of Presb. Ch. 25. A Widow's offering, to aid the Portuguese who are persecuted for righteousness sake, through Dr. Baird, 5. A friend to the Portuguese, 4 A friend, Bristol, R. I. 10. Wiscasset, Mr. John Sylvester, 5. Through Rev. Mr. Hovey, Thomas Williams, Charlestown, N. H. 10. Miss Eliza Basteen, Medford, Mass. 1. Miss J. M'Clure, Ill. per Rev. E. J. Gillett, 3. Baptist Church, Belvideer Union Meeting, 12 27. Methodist Church, Rockford, 11 75, through E. Vernon. Mrs. Enos Dewey, Portland, Me. 5. Mrs W. Oxnord, 5 W. Oxnord, 3. A Friend, 2. Ladies' Sewing Society, Blandford, Massachusetts, 10. Through Rev. R. S. Crampton, M. E. Church, Niles Mich. 14 10. A. R. Church, Erie, Pa. 21 12. Ellicotville Union Meeting, 20. Lutheran Church Danville, 14 03. Ladies of Dr. Hewit's Church, Bridgeport, 25.

D. M'Clinning, Dublin, N. H.	1 00
A Friend, by the Rev. Mr. Dwight, Geneva	3 50
F. W. Wheeling, Va.	5 00
Friends, Bedford, N. H. 15. Boy, nine years old, 50 cents,	15 50
Aged Lady, 1. Friend, by H. P. Freeman, 5,	6 00
Rev. Mr. Brane, Cornwall, N. Y.	5 00
Cong. Church, Sandwich, Ct. by Rev. A. B. Rich, 10, and two gold rings.	
Balance from Dr. Berg's Congregation, Philadelphia,	13 00

For Am. & For. Chris. Union.

Newark—Mrs. M'Kinsley,	2 00
Presb. Church Madison,	6 20
Presb. Church, Sherburn, N. Y.	17 00

Clothing for Portuguese.

Two boxes, by Harnden's Express. One box, by boat Toy, Troy and Canal Line. Two bbls. Ladies' Sewing Circle, New Boston, $81 46. One bundle, Mrs. J. Strain, Albany. One bundle, Miss Annsley, Albany. One bundle, Rev. Geo. Patridge, Greenfield, Mass. Six bbls. Friends in Bedford, N. H. One box, Albany and Canal Line. One box, Groten, N. Y. $56 73. One box, Londonderry. One box, Young Ladies, Utica Academy, N. Y. One box, Baptist Church and Society, Southwick, $13 58. One box, Rodman, Jeff. co. N. Y. $70 17. One box, Lad. Presb. Soc. Camden, N. Y. One box, by Harnden's Express, Boston. One box, N. Abington, Mass.

ERATAS.

Ten dollars reported in December number as from Third Presbyterian Church, Newark, N. J. should have been Rev. W. Bradley, by himself, in part for life membership.

Under Wilkesbarre, Pa. for M'Clinton, read M'Clintock.

For Glapell, read Glassell

For Tabian, read Febean.

For Tuller, read Fuller.

For Ruller, read Rutter.

The sum reported to constitute Rev. S. C. Hepburn, of Lockhaven, Pa. was $37 83 from two congregations, Mill Hall and Lockhaven.

NOTICE TO AGENTS AND DONORS.—The issue of our Magazine is so large that it must go to press on *the tenth* of the month. If donations do not reach us by that date, the publication must be *postponed until the next month.*